UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the 1st of the month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri
CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 64 KANSAS CITY, MO., MARCH, 1926 No. 3

Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

LOVE

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing.

Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

Rejoiceth not in unrighteousness, but rejoiceth with the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth.

—*Paul.*

THE WILL IS THE MAN

CHARLES FILLMORE

OUR CAPTION is quoted from an ancient metaphysical teaching, the origin of which is lost in antiquity. The idea is that the development of the will is possible only through the development of the mind as a whole, and as man is mind, "the will is the man." This conclusion is reached because the will moves to action all the other faculties of the mind and seems to be the whole process.

However, a careful analysis of the various faculties entering into an action reveals other equally important attributes of man, and we cannot wholly admit that "the will is the man." The will is undoubtedly the focal point around which all action centers, when there is harmony of mind; but the rule has been accepted by schools of philosophy from most ancient times down to the present time that the will and the understanding are very closely related—the understanding comprehending all our speculative, the will all our active powers. This close relationship is symbolically taught in the Bible, and it appeals to man's reason and is confirmed by his observation.

Jacob, representing the I AM (I will be what I will to be), had twelve sons, one of whom was Joseph, "the dreamer." Joseph represents the imagination, by which all forms and shapes are brought into manifestation. In the development of the soul, certain faculties are given prominence. After they run their race, other faculties that have been held in reserve come forward. When the period of rest comes, the Scriptures recite that a certain one "died, old and full of days." As man goes forward in his unfoldment, there is sometimes a tendency toward the surface of consciousness, or the phenomenal, and a gradual loss of interest in the original sources of action. The phenomenal phase of creation is so inter-

esting that the soul sometimes becomes bewildered in its study or its pleasure, and the originating cause may be ignored to the point of forgetfulness. This cessation of creative activity by the imagination (Joseph) is described in these words: "So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." This means metaphysically that when the imagination in a life span has fulfilled its mission as a creative power it falls asleep, but it is preserved in the realms of darkness (Egypt).

Joseph's number is eleven. He was the eleventh son, and his age when he stopped active work and fell asleep (110), represents the completeness of the dispensation of that faculty's activity; the cipher indicates an endless capacity for expression. The figures given as the ages of Biblical characters usually represent the subject's place in his evolution. Joseph completed his evolution to the eleventh degree plus. The cipher means that he has more to demonstrate.

Jesus' number is twelve. He was wise at the age of twelve.

Adam was third in the Godhead (God, Christ, man). He lived 930 years, according to Scriptural chronology. This number tells us that he is third in the trinity, has the capacity of the twelvefold man, but has unfolded only three of the twelve faculties. The order of the numbers indicates the harmony of his unfoldment. In this instance it was orderly—the naught denotes future progress uninterrupted.

Seth, the son whom Adam begat "in his own likeness, after his image," represents the awakening of spiritual consciousness. "Then began men to call upon the name of Jehovah." Seth's years were 912. Here the trinity and the twelvefold man are epitomized, and we see that Seth was the birth, in Adam, of Adam's own original character, even the image and likeness of Elohim. In the figure nine the trinity is repeated

three times, once for each of its identities, God, Christ, man; then the twelve powers of man are added. Again the total of the digits is twelve, the number of divine man demonstrated.

We have called attention to the metaphysical meaning of the chronology of these Biblical characters in order to illustrate more fully the manner in which the faculties are developed. It will be seen that in man is implanted the likeness of God, which man develops in a long series of personalities. The process of forming a soul may be compared to the development, in a photographic negative, of the image that has been imprinted upon the sensitive plate but cannot be seen until it has been put through a regular developing process. When Adam had a spiritual awakening he perceived the truth of his identity in God, and thereby begat Seth, the original image and likeness of spiritual man, imprinted upon him by the Word of creative mind. Then the worship of Jehovah was restored in man's whole consciousness, for a time at least.

Coming down the chronological stream, we find that Joseph's place was taken by two sons. "And Joseph called the name of the first-born Manasseh: For, *said he*, God hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction." The mother of these sons was Asenath, daughter of Potiphera, Egyptian priest of On. Asenath means "peril." She represents the feminine or love side of the natural man. From this intricate symbology we discern that two faculties of the mind were given birth. The eldest son, Manasseh, had power to forget, to erase by denial, through an understanding of Truth, all the accumulated burden of thoughts, even to that of heredity, "all my father's house." The other son, Ephraim, could add to by affirmation and make fruitful the land that seemed to be a place of affliction.

These two sons of Joseph inherited his allotment in the Promised Land, which symbolizes the perfected body. The front brain is the field of operation for these closely related faculties—imagination, understanding, and will. When man's will is working strongly he corrugates his brow, and his quick understanding causes his eyes to flash.

When the imagination is subjective and spiritual and the will and the understanding are objective and alert, we have the creative artist. Then the understanding develops its greatest freedom and originality. It is no longer bound by the traditions of the past in literature, art, music, drama, science, or religion, but launches out into the deep and brings up the "pearl of great price," original creative genius and life. Then the energetic will makes fruitful by its activity all the inspirations of the awakened man.

These two closely related forces of the mind are dominant in the race because their practicality is necessary in the soul's free development. If the imagination were wholly in command, it would eventually run into a riot of day-dreams or fanciful schemes that could not be worked out successfully in a world where natural law is inexorable. It is this "peril" (Asenath) that the mind considers, and brings forth in sequence, will and understanding.

Man is a free agent in the possession and the use of the faculty of will. Freedom of will has been variously regarded and defined. It is the subject of volumes of theological literature and also the rock on which religionists have split. Predestination relieves man of all responsibility. If man's existence and every act is fixed by God, then there can be no mental or moral freedom. If man cannot determine the character of his acts he has neither understanding nor will, hence he is a mere puppet.

The understanding and the will should be especially

active in one who would master the sensations of the body. Potiphar's wife represents the sense consciousness of the soul which tempts us to meet its desires, and, when we deny it, has us imprisoned. This means that when a certain habit in the sense consciousness is refused expression, it reacts and for a time seems to prevent our expressing even the good. But let us patiently bide our time; the higher will yet show its God-given power.

The several visits of Joseph's brothers to Egypt for corn, and the final reconciliation, are symbolical representations of the manner in which we make connection with the obscured vitality within the organism and finally bring all our faculties into conjunction with it.

Volumes might be written with Joseph as a text. In his history, as given in Genesis, some of the most interesting processes of regeneration are symbolized. This hidden realm within the subconscious is in an Egyptian, or obscured, state to most of us. Yet it is a great kingdom, and its king is Pharaoh, ruler of the sun, or the brain and nerve center which physiology names the solar plexus. This is the brain of the physical man, and it directs the circulation, digestion, assimilation, and so forth. Students of mind have discovered that the solar plexus is the organ through which a ruling thought in the head is carried into the body. He of the *hard heart*, who would not let the people go, is human will, acting through the solar plexus, or city of the sun.

The spiritual life in the subconscious (children of Israel in Egypt) is often prevented from expressing itself by the opposition of the will. If the understanding decides that what it conceives to be the natural law shall be the limit of expression, there is further bondage and there are harder tasks. Any hard, dictatorial, or willful state of mind will harden the heart. This state of mind acts through the solar plexus (the distributing station for the body), and thereby brings its limitations upon

the whole system. Hardened arteries are the result of hard thoughts; this hardness originates in the will. Jehovah represents the law of the I AM in action.

The ambiguity in the term "motive" has caused much of the controversy that has raged over free will. The champions of free will commonly suppose that before performing an act a man is affected by various motives, none of which necessarily determines his act. Their opponents, on the other hand, argue that there is no such thing as this unmotivated choice. Some hold that free will proper consists of choice only as between higher and lower good. Some regard it as consisting in the power to do as one pleases or chooses. Others define it as the power to do or to choose as one should.

According to some academic metaphysicians, the freedom of the will includes the power to act contrary to all of one's own motives or inclinations or tendencies —this power being inherent in the will. It is readily seen that this thing called "motive" is another name for understanding, and that it is a necessary adjunct to that faculty. But not all people use understanding as the headlight for both motive and will. The undisciplined mind feels the impulse that lies behind motive, and acts without considering either cause or effect. This is partaking of the knowledge of good and evil without heeding the voice of wisdom—the sin of Adam, undeveloped man. Understanding may be illumined by the Christ mind, and thus receive the light that "lighteth every man, coming into the world." Without this light man breaks the law in nearly every act. The divorcement of understanding from will has led to endless controversies between those who have written and debated about the necessity for man's having free will, and those who, because of the evils that have come upon man through ignorant willing, have advocated the utter effacement of the will.

We do not need less will; we need more under-

standing. Jesus (spiritual light) showed Thomas (intellectual understanding) the wounds that ignorance had inflicted upon the innocent body. Jesus' disciples represented his own faculties of mind. When he called them they were ignorant and undisciplined children of the natural world. But the image and likeness of the creative mind was upon them, to discipline them in the wisdom of the Christ (spiritual I AM).

As the executive power of the mind, human will is the negative pole of spiritual decision. Right here is where those who study man from a personal viewpoint fail in their estimate of his power and his accountability. As mortal, living in a material world, he seems circumscribed and limited in capacity and destiny. Philosophers have studied man in this cage of the mind, and their conclusions have been that he is little better than a reasoning animal.

But there is a higher and truer estimate of man, and that estimate is made from what the academic school of philosophy would call the purely speculative side of existence. Failing to discern his spiritual origin, they fail in estimating his real character. As a product of the natural man, will is often a destructive force. Nearly all our systems of training children have been based upon breaking the will in order to gain authority over the child and obedience from him. We should remember that the right to exercise freedom of will was given to man in the beginning, according to Genesis, and that will should always be given its original power and liberty.

It is possible, however, for man so to identify his consciousness with Divine Mind that he is moved in every thought and act by that Mind. Jesus attained this unity; when he realized that he was willing not in the personal but in the Divine, he said: "Not my will, but thine, be done."

Many sincere Christians have tried to follow in the

way of Jesus, and they have negatively submitted their wills to God. But they have not attained the power or the authority of Jesus by so doing. The reason is that they have not raised their wills to the positive spiritual degree. Jesus was not negative in any of his faculties and he did not teach a doctrine of submission. He gave, to those who went forth preaching the Gospel, the power and authority of the Holy Spirit. In Mark 16:16-18 it is recorded that Jesus says: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

Some Christians believe that God's will toward men varies, that his will changes, that he chastises the disobedient and punishes the wicked. This view of God's character is gained from the Old Testament. Jehovah was the tribal God of the Israelites as Baal was of the Philistines. Men's concepts of God are measured by their spiritual understanding. The Jehovah, of Moses, is quite different from the Father, of Jesus, yet they are one and the same. "It is not the will of your Father who is in heaven, that one of these little ones should perish," is the teaching of Jesus. He bore witness that the will of God is that men should not suffer—that through him they should have complete escape from sin, sickness, and even death. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The sin, sickness, suffering, and death that men experience, are not punishment willed by God; they are results of broken law. The law is good; men have joy, satisfaction, and life in everlasting harmony, when they

keep the law. Creation would not be possible without rules governing the created.

It is error for any one to submit his will to the control of any personality. The personal exercise of will by personal understanding is shortsighted and selfish; hence it is never safe to allow oneself to be led by the direction or advice of another. Practice the presence of God until you open your consciousness to the inflow of the omnipresent, all-knowing mind, then affirm your unity with that mind until you know and fully realize, through the many avenues of wisdom, just what you should do. This acquirement of a knowledge of the divine will is not the work of an instant; it results from patient and persistent spiritual study, prayer, and meditation. Even Jesus, with his exalted understanding, found it necessary to pray all night. All who have found the peace and the power of God have testified of the necessity for using prayer in the soul's victory.

One should not intellectually will to bring about results for oneself or for another. The difference between the personal will and the universal will can be known by one who practices thought control in the silence.

Affirmations made in the head alone are followed by a feeling of tension, as if bands were drawn across the forehead. When this state of mind sinks back into the subconscious, the nerves become tense; if the practice is continued, nervous prostration follows.

Stubborn, willful, resistant states of mind congest the life flow; they are followed by cramps and congestions. The will often compels the use of the various organs of the body beyond their normal capacity, and the results are found in strained nerves and strained muscles and in impaired sight and impaired hearing. Disobedient children have earache, showing the direct result that self-will has on the nerves of the ear. Deaf persons should be treated for freedom from willfulness

and obstinacy. In the present race consciousness, all people use the intellectual will to excess. The remedy is daily relaxation, meditation, prayer.

Will, as exercised by man, is the negative pole of the great executive force of the universe. The recognition of this in silent meditation opens the will to the inflow of this mighty, moving principle, and the power that moved to action the members of the body reaches into the invisible realm of ideas and controls the elements. It was comprehension of the will universal that enabled Jesus to say to the wind and the waves, "Peace, be still."

Life, liberty, and the pursuit of happiness are the inalienable rights of man, and they should never be interfered with. Hypnotism, mesmerism, and mediumship, are based upon the submission of one will to another. The one who desires control demands another's submission in mind and body to his own willed thoughts and words of directive power. The effect upon the one who submits is always weakening, and, if continued, results in a mental negation that makes him the victim of evil influences too numerous to mention.

"Not my will, but thine, be done," is one of the most far-reaching affirmations of Jesus, and those who follow him and keep his sayings are finding great peace and relaxation of mind and body.

Jesus, the mighty helper, is always present with those who are earnestly seeking to be Christians and to keep the divine law. To all such Jesus is saying today, as he said in Galilee: "I will; be thou made clean."

It is in the nature of mind to create its own conditions, and to choose the states in which it shall dwell. It also has the power to alter any condition and to abandon any state, and this it is continually doing as it gathers knowledge of state after state by repeated choice and exhaustive experience.—*James Allen.*

FOLLOWING JESUS IN THE REGENERATION

Unity readers are asking instructions for the development, under the Jesus Christ plan, of the twelve fundamental faculties of man. The following is an outline of a lesson on the faculty, Will, as taught by Cora G. Dedrick at Unity headquarters. These lessons are based on the book, "Christian Healing," by Charles Fillmore.

"We will obey the voice of Jehovah our God . . . that it may be well with us."

Every great character of the Bible became great by learning to hear and to obey in all things the voice of the indwelling Christ. Moses' life reveals how nonresistance and obedience may lead one through the dangers of sense consciousness (Egypt) into light and freedom (Promised Land). When Moses was born his life was in immediate danger, from the viewpoint of man. The king of Egypt had issued an edict that every male child born to the Israelites should be killed. This decree doomed Moses. But the spiritual nature wrapped in the soul of the young babe delivered him from the manmade law and brought him safely through every peril.

The great mother love in the heart of the woman who bore Moses caused her to hide him away during the first few months of his life. When she could no longer keep him in concealment, she made a basket of rushes, placed him in it, and set the basket among the reeds on the shore of the river Nile, with the prayer that God would guide the little barque, and bring the precious contents into the hands of some one who could and would protect and save her darling babe. God's hand protected the boat. An Egyptian princess, accompanied by her ladies in waiting, came to bathe in the Nile. She found the babe in his queer boat, and adopted him. Thus through God's guidance this little waif (presumably) was placed where he received the

best of care, where eventually every advantage of the land of Egypt was opened to him.

Moses became a great leader, a great lawgiver. The name Moses means "drawn out." Through the power of divine guidance he finally led the children of Israel out of Egyptian bondage, and placed them on the path that led to the Promised Land.

The history of Moses is the history of every great character; obedience to the guiding power of the indwelling Lord was the one thing that elevated him above the race.

Man has gradually drifted away from his central I AM into outer realms of consciousness, until today he dwells largely in the night of his mind; he has become involved in external entanglements and confusion until his consciousness has lost the real power of Spirit. Man has become willful, which is the cause of much of his suffering. He has lost almost all conception of what it is to hear and to heed the voice of the indwelling Lord. He looks to manmade laws and to man's opinions as standards of living, and thinks that in worldly affairs there is no place for religion. The affairs of the world have been carried on independently of the higher powers, until today our civilization is approaching chaos.

But the awakening Christian of the present time is working early and late to learn of the quickening power of Spirit, and is continually saying with Paul: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God." Man quickened by Spirit realizes that God is the one and only power, and he desires above all else to be guided and directed by that power. The devout soul is willing that the will of God shall be done in him, but he may be uncertain as to the way. A good prayer for guidance is: *I am guided, governed, and directed by the wisdom and the power of my indwelling Lord, and all my ways are ways of pleasant-*

ness and all my paths are peace. But we must do more than merely repeat this prayer; we must realize it in the very depths of our hearts until our every faculty and our every cell responds.

This realization opens the way so that the light of Spirit may descend from the higher realms of the mind and organize itself within the soul. How eagerly the awakening soul seeks this newborn light. How eagerly he follows it, more than willing to prostrate himself before the throne of God, if by so doing he may be led out of the darkness of mortal ignorance into a better understanding of life. Thus the quickened soul is learning to obey; the faculty of divine will, which operates between absolute Truth and relative conditions is coming again, little by little, into activity in the affairs of man.

Divine will is the mediator between God and man. It operates between the inner realms of mind and the outer manifestation. Among the disciples of Jesus Christ, Matthew symbolizes the will, the executive power of the mind. (He was a tax collector, who sat at the gate and exacted tribute from those who passed through.) Divine will (Matthew), together with its twin faculty, divine understanding (Thomas), operates in the forehead, the front brain. Every high spiritual realization—be it a realization of love, of power, or what not—should be gently brought to the attention of these twin faculties, the will and the understanding, because they make connection between the invisible world of thought and the outer world of manifestation.

Divine will is good will. In real spiritual unfoldment when we become obedient to the indwelling Christ, will and understanding inquire into the real value of every thought that knocks at the door of consciousness; they learn its real value, and they make it pay tribute according to its worth.

Emerson said that one man was true to what is in

you and me. That one man was Jesus Christ. Let us be true to ourselves. Let us be true to what is in us. I believe that obedience to the best that we know is the key that will unlock every door that opens into the spiritual realms. Let us be obedient. Each one of us can be conscious of this inner guidance. By being meek and lowly, subservient to Spirit, we open the way for God's great loving will to wrap us about, to protect us, to lead us into paths of peace, health, happiness, and prosperity, just as Moses' little reed boat was protected in the river Nile.

A good drill for the silence is as follows: Go within and realize that God and God's laws are all; from the depths of your being realize the meaning of the words, "*Not my will, but thine, be done.*" Gradually you will come to know that God's loving, sheltering will is within you and about you, and this realization will give you a consciousness of security. Center the attention back of the heart, and love this great directing power; realize that every good thing is being brought to you now. Say: *I firmly believe in the guiding intelligence that is directing all my thoughts.* Bring the attention up to the front forehead, and realize the same prayer: *I firmly believe in the Guiding Intelligence that is directing all my thoughts.* Return to the heart center, with the same prayer. Then throw the attention down into the feet with the prayer, "*I am governed, guided, directed, and prospered by the wisdom and the power of the indwelling Christ, and all my ways are ways of pleasantness, and all my paths are peace.* Bring the attention up to the heart center, with the prayer, "*Not my will, but thine, be done.*"

He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? —*Micah.*

KEEP THE CHANNEL OPEN

A Silent Unity Worker

TITHING is one of the best means that one can use for keeping open his channels of supply.

We teach tithing, not because it was a Jewish law, but because we have learned, by experience as well as by inspiration, that tithing is fundamental to abiding in close touch with God (the principle of all life and supply), and therefore to being a success in the very truest way. We should serve God consciously in our everyday lives, in our acts, as well as in our thoughts; and tithing helps us to do this. To the extent that tithing is done in understanding and in the right spirit, it is a joyous expression of a sense of union with Spirit.

It is very easy for us to forget the real Source of all our supply. The habit of looking to external conditions and appearances, rather than looking within to Spirit, has become fixed in the race; therefore we need constant reminders of the truth about the Father mind from which we came, and about our existence—our continuance in life and in every good. Tithing serves as one of the best and most practical of these reminders, since it lays hold of that which seems vital to the outer man, that which occupies so large a place in the mind of the average person—the pocketbook, the apparent livelihood—and links it with the invisible Source of all that man is, has, and hopes to become and to have. The practical method of continually recognizing God as a partner in one's affairs and as a sharer in one's visible supply yields bountifully in good to those who tithe; that fact is revealed in the following testimonials taken from letters received by Silent Unity.

The good results of the prosperity treatments that you have been giving us are being made manifest daily. Our

business is picking up steadily, and the daily slipping of the tenth into the Unity bank has brought its reward. We have taken the Lord into our business as a silent partner, and each evening as we give him his share we notice how little he asks and how the biggest share is allotted to us. We bless all our customers and we thank our Partner for each one of them. We bless all money coming into and going out of our business, and all business people connected with our enterprise, not forgetting to bless the workers at Unity headquarters in Kansas City and at the Unity centers throughout the world.

The foregoing testimonial is an example of the increasing power of praise, as well as an evidence of good received by means of tithing. We must call special attention to the latter part of the third sentence: "each evening as we give Him his share we notice how little he asks and how the biggest share is allotted to us." How different is this spirit from that of some who see only the tenth part that is the Lord's share, and hold to it in their minds by thinking how needy they are and how much it would do for them if they were to keep it instead of giving it away. Thus they do not release it that it may be as bread cast upon the waters, to return to them later with increase. By their attitude they minimize the nine tenths that is their share; consequently they get less benefit from it than they might otherwise obtain.

It is a fact that little or much good may be realized from a given amount of money. Numerous persons write to us, after having asked our prayers for prosperity, and state that their income is no larger, but that it goes much further in supplying their needs than it went before. We pray that our prosperity patients may have increased wisdom as well as increased supply. Many of them lack prosperity because they lack wisdom to use the supply that they already have.

We should always remember in tithing, or in any giving, that "God loveth a cheerful giver." Only glad,

free giving brings rich returns, for only that kind of giving opens the consciousness and enables it to receive more. In order to give aright, we must erase from our minds all thoughts of covetousness, selfishness, and belief in lack, and replace them with opulent ideas. This inner overcoming is the thing that really counts, as it is the sure forerunner of a fuller and more prosperous life. Inasmuch as the outer acts of giving and tithing help to establish this inner change they have their place in the good work.

The liberal soul shall be made fat;
And he that watereth shall be watered also himself.

But to return to our testimonials. The two following are from a woman who lives in the West.

Please find inclosed my weekly tithe, with my heartfelt thanks for your helpfulness and for the spiritual blessings that I have received through my tithing.

The town where I live is a summer resort. All over the town, this summer, there was a general complaint of empty cottages, but ours were full to overflowing and I was very glad to be able to send tenants to others who, though they do not understand the divine law, are beginning to understand.

Later the same correspondent wrote us:

Herewith please find inclosed my weekly tithe. I thank you for your blessed helpfulness, which I am trying to pass on to others each day. Labor day holiday was apparently the last big day of our season. Our place was filled and I was able to send many people on to others.

I am thanking you for your continued help. Every one who visits our place seems to feel the spiritual blessings in the atmosphere. A letter from one of our tenants expresses it in the following words: "I found there a silence deep, that soothed and calmed life's woe." I gave Unity literature to all.

The following account (written in June, 1924) tells its own glad story:

Inclosed you will find $28, my tithe of a certain sum

received this month, which I am sending with joy and gratitude to God for all his many blessings.

Until last December my husband would not consent to make me a partner, so far as his money was concerned, so I gave music lessons and played a church organ. My classes and my work prospered. I bought six liberty bonds during the war, learned how to handle funds, invested $200, bought myself some nice clothes, and went on a vacation (my first in several years).

My husband and I often had fierce quarrels. "Well," he would say every now and then, "I don't know where my money goes." Finally, under your teaching I realized how unnecessary quarreling is; I quit quarreling and began to try to create harmony by prayers and affirmations. The plan has certainly worked in my case.

Last November I put into our home a grand piano, which cost $950. My husband said: "Well, I suppose you have put it here for me to pay for." I replied: "No, you need not pay a cent on it if you don't want to. I have my health, a pleasant position, and my faith in God; I'm trusting him for this."

Near the last of November my husband wrecked his car, and repairs cost him $99. He had to go to court, too, for he had struck another machine and the driver had been cut by flying glass. (When he bought the car, nearly two years ago, I was not in favor of spending the money because we still owed some on our home.) When he came home and told me the bad news, I looked sympathetic but said nothing. Then he said that he would sell the car if I said so; but I told him: "No, it's bought and paid for and there is no need to give it away. Don't worry. We shall manage somehow." Well, he just stood and looked at me, and no wonder—he was expecting the customary explosion and it was not forthcoming.

On December 22, 1923, my husband came home and handed me his salary check, saying: "Here it is; you handle it."

That is the story of the tithe that you have been getting from us since that date. I have managed the home, paid all the bills, assessments, taxes, and so forth, kept a daughter in high school, kept up our church dues, paid incidentals, the tithe, and have in the bank a little more than $600, saved since Christmas.

My husband has not even asked me yet whether I have saved anything or not. Everything seems much brighter,

thanks to the Unity teaching and to my wonderful feeling of heart-to-heart closeness to God.

Truly, those who trust in God and obey the law of righteous expression, of giving and receiving, prove for themselves the words of the Psalmist:

"Thou openest thy hand,
And satisfiest the desire of every living thing."

A MORNING SONG

New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

Old friends, old scenes will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

The trivial round, the common task,
Will furnish all we ought to ask,
Room to deny ourselves, a road
To bring us daily nearer God.

—*Keble.*

Unity Daily Word is our monthly manual of daily lessons in Christian metaphysics. A full page each day is devoted to a lesson for that day.

BIBLE PROMISES

PROSPERITY

FRET not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass. . . .
For yet a little while, and the wicked shall not be:
Yea, thou shalt diligently consider his place, and he shall not be.
But the meek shall inherit the land.

—*Psalms 37:7, 10, 11.*

I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
All the day long he dealeth graciously, and lendeth;
And his seed is blessed. . . . The righteous shall inherit the land,
And dwell therein forever.

—*Psalms 37:25, 26, 29.*

Jehovah knoweth the days of the perfect;
And their inheritance shall be forever. . . .
In the days of famine they shall be satisfied.

—*Psalms 37:18, 19.*

They that seek Jehovah shall not want any good thing.

—*Psalms 34:10.*

If they hearken and serve *him*,
They shall spend their days in prosperity,
And their years in pleasures.

—*Job 36:11.*

They shall prosper that love thee.

—*Psalms 122:6.*

Yea, Jehovah will give that which is good;
And our land shall yield its increase.
—*Psalms 85:12.*

And he will give the rain for thy seed, wherewith thou shalt sow the ground; and bread of the increase of the ground, and it shall be fat and plenteous.—*Isa. 30:23.*

And ye shall eat in plenty and be satisfied, and shall praise the name of Jehovah your God, that hath dealt wondrously with you.—*Joel 2:26.*

And the Almighty will be thy treasure,
And precious silver unto thee.
—*Job 22:25.*

And Jehovah thy God will make thee plenteous in all the work of thy hand.—*Deut. 30:9.*

This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.—*Josh. 1:8.*

If ye walk in my statutes, and keep my commandments and do them; then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely.—*Lev. 26:3-5.*

For *there shall be* the seed of peace; the vine shall give its fruit, and the ground shall give its increase, and the heavens shall give their dew.—*Zech. 8:12.*

CORRECTING WRONG THINKING

COLUMBUS BRADFORD

Being then the offspring of God, we ought not to think that . . .

WHEN the apostle Paul delivered his famous discourse to the Athenians, on Mars' Hill, he was trying to correct their wrong thinking about God.

He quoted from one of the Greek poets a statement to the effect that men are the offspring of God. Then he went on to say that, since child and parent are always much alike, obviously the Father of men is not like the gold, silver, and stone devices that have been set up to represent him, and we should not think of him in such terms. Man instinctively knows that his true self is spiritual, and as he is the offspring of God, God must be spiritual.

Before drawing his conclusion from these premises, Paul had given his hearers this designation of the "UNKNOWN GOD" whom they had been ignorantly worshiping: "The God that made the world and all things therein . . . Lord of heaven and earth." Here again we need to read between the lines, or to supply some lines. "The world," "all things therein," and "heaven and earth" speak for themselves as the works of the one true God. Not only do "the heavens declare the glory of God," but they declare the power, the wisdom, and the majesty of God. Looking upon such handiwork as the firmament and the created things upon the earth, we marvel that God should be conceived as being like any device of men's hands. It was like Paul to combat such a conception with all his might.

But we should not regard the ancient Athenians as sinners above all others in the matter of wrong thinking about God and the human relationship to God. We of the twentieth century have a few beams in our own

eyes that need to be removed. If we really accept Paul's major premise that we are the offspring of God, then we should wish to rid ourselves speedily of certain wrong conceptions about ourselves and our relationship to God.

But before we note these misconceptions, let us try to assure ourselves, beyond a doubt, of the veritable truth of the major premise, that we are in very truth "the offspring of God." Paul himself accepted this writing of the Greek poets as having in it more of truth than of poetry. In making use of it before an audience of Greeks, he was well in line with his announced practice of being "all things to all men." If he had been addressing a Jewish audience he would have quoted from their poets and their prophets. Yet he could not have found in the Hebrew Scriptures a stronger or clearer statement of human relationship to God than the wonderful line that he quoted. The Greek poets had had at least a gleam of the "true light . . . which lighteth every man, coming into the world." Some one has said that if Jesus had taught man only to say, "Our Father," he would have taught the greatest truth ever revealed to man. Jesus revealed the Father as one who pities and loves those who do not love him—"kind toward the unthankful." He also alludes to the pitying human father who will not give to his son a stone when he asks for bread, and who even welcomes back to his home the prodigal son who has forfeited all claim upon paternal regard and affection. In addition, Jesus said: "How much more shall your Father who is in heaven give good things to them that ask him?"

The apostles and the other followers of the great Teacher readily accepted this superdynamic truth as to the fatherhood of God, and drew many deductions therefrom. We have noted Paul's deductions from the fact of our being God's offspring (children); "and if children, then heirs," was his further deduction in another connection.

If we of the twentieth century of Christianity are really going to accept the hypothesis of our being the offspring and the heirs of God as something not too good to be true, then certain further deductions must ultimately force themselves upon us and correct some of our wrong thinking in regard to our relationship to God.

All that we have ever been told about the law of heredity, as men have believed that it works in the human race, leads us to expect offspring to possess at least as much wisdom as their parents: and it is often noted that offspring are more gifted in this and in other respects than their parents. Lyman Beecher was a powerful preacher and writer. His son, Henry Ward, was a much more powerful preacher, and his daughter, Harriet, a more powerful writer. Offspring do not always surpass the parents, but men expect that in most cases the children will at least equal the parents in physical, mental, and moral equipment. Ought we to expect less of the law of heredity when it works through divine channels than when it works through human channels? Should it be regarded as audacious to say that the offspring of God really possess (though latently) all the powers and attributes of God? So long has that statement been considered audacious and too good to be true, that we have let most of our naturally inherited powers remain latent or rudimentary, or we have let them atrophy through nonuse. The prophet declares God to have said of man: " . . . whom I have created for my glory." Is it thinkable that God can be glorified by man's living below his divine level? So long have we allowed our higher powers inherited from God to remain unused that it will take time and patient effort to develop them to anything like satisfactory efficiency. But this work should not daunt us. "Thou shalt also decree a thing, and it shall be established unto thee." Latent power to establish a thing

by decree, like latent musical or latent mechanical ability, can be developed by practice.

"Being then the offspring of God [a God of infinite power], we ought not to think that" we are poor weak worms of the dust. In passing, let us note that we have unjustly reflected upon the worms. They have fulfilled their mission upon the earth, while we have not, mainly because of our wrong thinking about ourselves. Read Darwin's book on the work of the earthworms—how through æons of the earth's formative period they have patiently pulverized the earth's surface, thus making it possible for vegetation to grow for the sustenance of animal life and human. Relatively they are poor enough and weak enough; but they received from their Creator sufficient strength for the work assigned them—and so did we, if we will only so believe. Our special mission is to subdue the earth; the lowly worms have given us a splendid example. All that we need to do is to perform our task in our high sphere as well as they have performed theirs in their humble sphere. As an ancient sage bade the sluggard go to the ant, "consider her ways, and be wise," so he might say to us, "Go to the worm, thou weakling; consider its work and be wise." We are still far short of having subdued the earth (note accounts of storms, floods, and droughts). We are making some headway by means of our "knowledge of witty inventions," but there is still a large domain of unsubdued forces of nature, a domain calling for the assertion of that sovereignty and dominion that we have inherited as the offspring of God. "Ye therefore shall be perfect, as your heavenly Father is perfect." It is our right both by divine inheritance and divine commission to control our little world as perfectly as God controls his vast aggregation of worlds called the universe.

"Being then the offspring of God [a God of infinite wisdom], we ought not to think that" we need to

grope our way in darkness and ignorance as to what we should do. "If any of you lacketh wisdom, let him ask of God . . . and it shall be given him." Young people starting in life, and undecided as to the kind of a career for which they wish to prepare, ought to be assured that they have an inherited right to the wisdom necessary to guide them into exactly the kind of work that they can do, that will most efficiently contribute to the subduing of the earth and otherwise fulfilling the race's mission on the earth. If they avail themselves of this infinite reserve of wisdom which is theirs by divine inheritance, there need never be any square pegs in round holes or round pegs in square holes.

Being the offspring of a God of infinite possessions, we ought not to think that we need to be poor. Poverty has somehow ever been considered the indispensable partner of piety, but this view is due to wrong thinking. Jesus did indeed warn that riches are deceitful and that those who trust in riches will have enormous difficulty in entering the kingdom of God. But he also gave assurance that all who make the kingdom their first concern shall have all needed things added, and shall have no occasion to worry about the necessities of life. All such become "rich toward God" (have a rich consciousness).

Finally, being the offspring of God, with whom is the fountain of life, we ought not to think it necessary ever to be sick, to grow old, or to die. When we fully know the truth which makes us free, we shall be delivered from the wrong thinking that regards weakness as a badge of worthiness, poverty as the partner of piety, sickness as essential to saintliness, and death as the door to eternal life.

Do the duty that lies nearest thee; which thou knowest to be a duty! The second duty will already become clearer.—*Carlyle.*

JUDGMENT AND JUSTICE

CLARA PALMER

JUDGMENT is the discerning mind of Christ, revealing, redeeming, cleansing, uplifting, adjusting all things under the guidance and direction of God's love and wisdom.

Each earnest, seeking soul grows Godward. Day by day as he lives close to the Father he attains new peace, new grace, greater love, more understanding. Then to each one who has thus followed the way of Christ there comes a day of awakening, a day of new responsibility in the work of ushering in the kingdom of God here and now. This day is the day of recognition of godly judgment. "True judgment is the balance wheel of man's mind," and the man who has made conscious union with divine judgment becomes poised in the sure knowledge of the very Spirit of all truth. His it is to weigh and to measure, to understand the relationship of the workings of man's mind to the workings of infinite Mind.

Through much selfishness and narrowness, man has grown away from God and away from his fellow man. He has built around himself an environment of "me and mine." His righteous judgment has been cast aside, and in its place the ego has raised a standard of condemnation, vengeance, and fear.

While his children thus grow away from him, God awaits their return. Daily he proves to man in countless ways the limitlessness of his love, the righteousness of his judgment, the profit of his perfect justice. He has even given the Christ to be a way-shower into the heaven of peace and light, of eternal life and love. This is God's answer of justice to man's sinning.

By letting go all personal sensitiveness and prejudice, one can raise his discerning power to the level of the

discerning power of the Son of God, who condemns not but impartially gives godlike love and justice to all. Thus man can redeem his power of judgment.

You cannot get very far on the road toward Truth while you are burdened with any thought of injustice, and it is only by good judgment that all thought of injustice can be wholly erased. It is not good judgment to think that some one is trying to get the better of you, to harm you, or to keep your own from you. In fact, it is very poor judgment to suppose for a moment that such a thing could be done. One cannot think such thoughts without turning his back on God's all-redeeming love and shutting the door of his life on many rich blessings.

The way of Jesus was to bless those who despitefully used him. Can you find one whose judgment was more truly in line with the wisdom of God than was his? Stop for a moment and measure the quick reward that righteous judgment brings to mind, body, and affairs. Righteous judgment relieves the mind of all criticism, faultfinding, dictating, and arrogance. The organism, thus freed from the meshes of personal will which bound it and its functions, becomes light and free; elimination, or the casting out of that which is no longer needed, is perfected, and man's body becomes more nearly perfect. The environment responds to the presence of the Son of God, and peace, love, and contentment take the place of inharmony, fear, and confusion.

The Christ is in every man. When man recognizes the Christ within and lives by its guidance, he sees only by the light of the Christ love. That light reveals only that which is stable and real; it does not reveal the unreality or error with which reality appears to be clothed. Looking upon all things through the discerning power and love of the Christ, we see and judge, even as God sees and judges, the good intents

and motives underlying the outer act. We steadfastly behold the perfect, whole, blameless Son of God. This is using righteous judgment, which cannot be deflected by any appearance of unrighteousness.

Make a practical application of the law of justice and judgment in your own life. Try to place yourself in God's place and, in all that you think and do, give to him that which would seem righteous to you if you were in his place. Remember, God loves you and knows that you are very good. He knows you as you are in spirit and in truth. He gave to you all that he has or is. Then bring the proposition a step nearer home, and give to your employer, your customer, your wife, or your husband all that you would like to receive from a person of your ability and your divine inheritance. Be loyal; be just; guard your tongue from unwise words and your mind and heart from intemperance and thrills. Give, give, give, of the very best that God has given you. Be just with God, with your fellow man, with yourself, and watch the law work the pattern of light and happiness and bounty into your life.

You will soon be looking at things from a new angle; more, you will find that you are blessing other people with a new spirit of life and love, courage and riches. As you use the judgment of God, as you become an exponent of his goodness and fairness, you raise the whole race consciousness, physically, mentally, and spiritually.

Jesus said: "Forgive us our debts, as we also have forgiven our debtors." In those words he was advising us how to comply with a law, the law that requires us to give Truth for error, the law of divine understanding and justice. When we practice condemnation and harshly judge the actions of others, we worship a god of vengeance and destruction. Jesus Christ revealed to us a Father so infinite in his love that he

is the Spirit of love, too pure to behold man's iniquities. While our minds are darkened by hard thoughts toward others, we cannot receive the love and forgiveness of God. When we actually forgive all, ourselves included (and forgiveness means the giving of Truth for error), we swing wide the doors of our minds and permit the Father to bestow upon us the light of wisdom in place of the darkness of our error. Thus God forgives us; thus should we forgive if we would be wholly redeemed. The thought of injustice has become a burden to the human race, and yet God offers man emancipation from this evil. Through belief in Him and in his love and his justice, and through living in consciousness of his all-pervading goodness, man can now be freed from all thoughts of wrongdoing and all tormenting, hateful thoughts of vengeance.

By overcoming all thoughts of fear and injustice, man gains power to see and to judge wisely. Then he loses all fear of the day of judgment and knows that it is really a day for great rejoicing, the day or time in one's personal life when he awakens to the presence of the divinity within. Then has the judgment day arrived for him, the day when, freed from the bondage of human opinions, he sees himself through the mind of the inner man, when he sees his little personal efforts measured by the standards of the Christ self. More than this, by the light that illumines his mind he sees the big possibility open to him, the possibility of attaining perfect Sonship. Day symbolizes light, not time. Judgment symbolizes courage and discernment, not condemnation and cruelty. The judgment day, then, is the time when, in his progressive growth Godward, man recognizes the light and love of God in his soul as supreme; when his discernment is so quickened that he rightly judges his own thoughts and their production; when, letting go of the false and retarding things of the personal life, he steps forth

unburdened, unafraid, unprejudiced, to accomplish the Father's perfect work. This day is an abiding and eternal state of consciousness, an illumination that knows no diminution, that does not behold the shadow of any phantom error.

In that day man finds peace. He ascends the judgment seat within his own soul and takes command in the name of the Christ. Then he understands that fear, egotism, narrowness, remorse, bitterness, and inability to progress are but the results of man's resistance toward the use of the good judgment of God. This law of God, or good, blesses all alike, but only those who use it are conscious of the blessing. Those who work against God's law of justice, love, and judgment bring upon themselves darkened minds, financial difficulties, suffering bodies. How full and perfect and free would be our overcoming if we should at the first hint of inharmony turn quickly to God, seek his light which will reveal to us our shortcoming, and, finding the error, quickly loose it and let it go.

Hell-fire signifies but the burning of the dross or error in man and his world by the all-consuming power of God's love. Its purpose is purification, that man shall not be destroyed by his shortcomings. We may well rejoice that God has thus made such great provision for keeping souls from impurity. Hell is to the soul of man as great a blessing as the garbage-consuming plant is to a large city. The sins and the refuse of man's wrong thoughts are there consumed, forgiven, by the cleansing, dissolving force of God's love.

Let us always remember that the judgment of God is true and righteous toward all, a guiding light pointing the way into the kingdom of heaven that is here and now. If through resistance we shut our hearts to his judgments, then shall we continue in the unrest and uncertainty of sin and error. Love thoughts, actively set to work in the mind until they are converted

into outer words and deeds of godlike love and kindness, will cast out fear of any nature.

Let us thank God for the knowledge that his purification in us is eternal. Let us thank him for the assurance that error can never prevail. He is never idle, but is ever present within us, purifying even the most unregenerate thoughts and actions. The glorious knowledge that God is bringing forth in man a universal Christ Spirit, strong in all wisdom, perfect, purified by the very Spirit of purity, gives us courage to go forward to the fulfillment of his good purpose for us.

Let us resolve to offer no resistance to the outworking of his law of purity and goodness in us, to place no hindrance before his love, but, letting go of all that is behind, to press forward to the high calling which is ours in Christ Jesus.

Through Christ we now behold the godlikeness in all and know that the fruits of his Spirit are peace, love, and justice in our minds, bodies, and affairs.

Blessed is our God.

MY WAGE

I bargained with Life for a penny,
  And Life would pay no more,
However I begged at evening
  When I counted my scanty store;

For Life is a just employer,
  He gives you what you ask,
But once you have set the wages,
  Why, you must bear the task.

I worked for a menial's hire,
  Only to learn, dismayed,
That any wage I had asked of Life,
  Life would have paid.

—*Jessie B. Rittenhouse.*

THE WILL OF GOD

HARVEY E. BEST

Talk given over WOQ, Unity School of Christianity radio

THE WILL of God is the most widely misunderstood and misinterpreted of all the expressions of Being. Man has for so long charged up to God's will all his suffering, sorrow, and distress, that he has come to think of the expression of God's will as the autocratic exercise of the power of a being who takes pleasure in the use of this power to cause his children suffering and distress.

This idea of God's will, however, is erroneous. God is good and the total of all good, and only the good is true. If God is all-good, his will for us and through us must be for our good; it could not be otherwise.

Men's beliefs concerning the will of God toward men are widely variant. For many centuries there has been instilled into the mind of the race the belief in a personal God, a being of great power, who occupies a definite and fixed abode somewhere in the sky, whence he rules over the people on earth, in autocratic power. This mythical personage has been depicted as a being manifesting both love and wrath. It was generally supposed that to those who obeyed his laws he would give a reward, in a future state, of happiness, peace, and harmony, and that on all who did not obey his laws he would inflict eternal punishment. Owing to the paralyzing effect of this thought many have come to look upon God as the author of their suffering and have to a degree lost consciousness of God as love, God as good, God as the total of all good. But of late years many individuals are beginning to think for themselves. They are coming into a new consciousness in which they know that there is a realm of mind in which man is quickened and born into the spiritual consciousness in which he

knows that he is one with God, his source—that he always has been and ever will be one with God. Man never was and never can be separated from all-good, but in his experience in the flesh he has separated himself from God, in his own mind.

God's will for man is not humiliation, sorrow, poverty, sickness, suffering, death, and all the other distress that men have usually associated with the expression, "Thy will be done." Paul expressed the same idea when he said: "It was the good pleasure *of the Father* that in him [Christ] should all the fulness dwell." This means fullness of life, fullness of love, fullness of power, fullness of joy, fullness of all good. Christ abides in each one of us, and of His fullness we all have received and we are complete in him.

God is not death; he is life. God is not hate and sorrow; he is love and joy. God is not weakness and failure; he is power and success. Jesus Christ came to represent the Father, that is, to be to men all that the Father would be, to do to them and for them all that the Father would do.

It should not be inferred that the will of Divine Mind is to be set aside by prayer; neither can man by prayers of supplication and pleading change the pure, serene mind of God to conform to the conflicting and erratic emotions of the human nature. We should pray that the will of God enter into us and become a moving, living factor in our lives. "Not my will, but thine, be done," prayed Jesus. The Father does not take our will from us, but he gives us the utmost freedom in the exercise of the will faculty.

In the study of the life of Jesus we plainly understand that his was the enthroned consciousness. He had attained to self-mastery by the process of unifying his will with the Father's will. The human desire is to rule others; the Christ desire is to bring every thought, through prayer and meditation, into captivity to the one great

idea that God is all in all. Then let us study the life and the words of the great Nazarene, for in his teachings is to be found the way—the Truth—the life. The Christ light must be brought forth from within ourselves. The devout, sincere soul who humbly says, "Thy will be done in me, Father," will by his work of overcoming bring about in himself the quickening of the Christ life, the unfolding of the Christ consciousness.

Jesus never gave sorrow or sickness to any one. He said: "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full."

Jesus gave physical health for physical sickness. He healed those who had need of healing. He gave life where there had been physical death. He gave power and courage to the disciples, where weakness and fear had existed, so that the once-cowardly Peter became a very rock of courage and strength. He gave joy for sorrow, as when he restored to the broken-hearted sisters, Mary and Martha, the brother who had left them. All of these conditions from which the human heart shrinks, he changed for the mere asking. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

It has been the experience and the teaching of prophets, priests, and kings unto God that more of God in one's life means more of good. Life is good and we all desire more of it. "I am . . . the life," said the Christ. "I came that they may have life, and may have *it* abundantly." "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you."

We have misunderstood God's will, in consequence of which we are pygmies, when he wants to make us

giants in love, health, and power by manifesting more of himself through us. We have not let him work his good in us because we have been afraid to say, "Thy will be done. Have thy perfect will in me, manifest thyself through me as thou wilt, and lead me into peace, harmony, and love." Let us then recognize, as Jesus did, that according to the will of God, we ought to be loosed from infirmities. Let us meet the issue fairly and squarely, without a moment's fear or hesitation, acting in his name and by his authority.

Sickness is not of God, for God is life and his will is to manifest life more abundant in and through us. This is the glorious, abundant life which is established in us through the power of the word of God, instructed by the Holy Spirit, the great teacher promised by Jesus Christ. He said, "The Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." This is the life abundant, having no end and knowing no sickness. Hear the words of the Master: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand. I and the Father are one." "Verily, verily, I say unto you, if a man keep my word, he shall never see death."

As our vision grows stronger and as we become accustomed to the brightness and the glory of the spiritual life, we understand that this is not a special or individual gift, but that it is God's gift to all creation. And then we see the redeemed earth whereon are the dominion, the power, and the glory of God, where no hand is lifted against any living thing and where there is no slaying and no death; "for the earth shall be full

of the knowledge of Jehovah, as the waters cover the sea."

As we expand and unfold in the higher consciousness of good, we find that God's will is always only good for us. It is only as we recognize and claim this eternal good, it is only as we pursue this higher thought, that we are able to see and to apply concretely the pure, holy, and undefiled principle of the absolute. Jesus laid down the rule by which all men may come into the kingdom of the heavens: "This is my commandment, that ye love one another, even as I have loved you."

"Awake, thou that sleepest." Quicken the indwelling Christ, bring forth the lamb of God, the anointed One, the only begotten Son of righteousness, for every one is heir to this higher consciousness. All must attain it. By using right thoughts and right words, and by performing right acts we shall regain the kingdom of God within and shall be reinstated in the Garden of Eden.

GOD

Whenever I use the name "God" I mean the compassionate, lovingly wise and wisely loving Being whom Jesus called Father, his Father and our Father. Not a deity in human form, for Jesus said God is spirit. Do not use the article before the noun, for that seems to suggest a disembodied spirit, a ghost. Spirit is invisible, but everywhere present and active. This need puzzle no one.

You never really saw your earthly father, for he too was spirit. All you ever saw was a certain physical form, through which came certain manifestations of life, intelligence, and affection. When I say "God" I mean that power in the universe which finds expression as wisdom, goodness, and love. I do not claim too much when I say that this is the Christian definition of God.
—*The Rev. Frank D. Adams.*

SHE WHOM CHILDREN RISE UP AND CALL BLESSED

"MOTHER, what are you smiling at?" asked little Jane, looking up into the face bending over the ironing board. "You must be very happy!"

"Was I smiling, child? Well, I don't know why, unless it is because 'the world is so full of a number of things, I'm sure we should *all* be as happy as kings.' "

"Why, Mother, that is in my reader; but I never knew it was meant for big folk like you."

"It is meant for any one who wants to make use of it, and was written by a man who had more cause, maybe, to draw a long face over things than some other persons I know of. Robert Louis Stevenson was a great man, not only because he could smile and make others smile, too, but because he taught great lessons of truth, and was a man who could do things, do them well, and smile over the doing."

Jane watched the big iron move quickly and deftly over the crumpled apron, smoothing out the lacy edge and bringing out the beauty of pattern. "I never thought of it before," she said, "but it must really be fun to be big like you are, and able to iron so nicely. It is almost as nice as to play."

"Yes, Jane, it *is* pleasant to do a thing if you can do it well; it's worth smiling over, too. If I were a little girl your age, I am sure I should smile over my work if

I could make a bed up as neatly as you made yours this morning."

Jane looked pleased at the praise, but answered honestly: "I didn't smile, though, while I was making it; I suppose I forgot to."

"The smile wasn't in your heart, else it would have smiled itself without your remembering. Keep the sunshine in your heart, and it will be bound to shine out in your face. Now run and set the table; it is almost time for dinner."

As Jane went about her work, there must have been a smile in her heart, for it bubbled over into song. Mother, pausing a moment to catch the high, clear notes, "There is music in my soul today, a carol to my King," smiled again, then turned to her work, breathing to herself the words: "And Jesus, listening, can hear the songs I cannot sing."

* * *

"What you smiling at, Mother?" asked Jim, who looked a little glum because his marble bag had been lost, through the carelessness of a younger brother. "I don't see how any one can smile with such a bad boy as Fred always doing something."

"Was I smiling, Son? Well, I don't know just why, unless I was gloating over my enemies."

"Your enemies! Why, Mother, you have no enemies; and if you did, you are not the kind to gloat over them."

"Oh, am I not? How do you know that, I'd like to know? I *have* enemies, and I *was* gloating over them; so will you believe me now?" she answered with a gleam of amusement in her eyes.

"Mother, tell me who your enemies are, and I'll settle them, I will." The boy was doubling up his fist and looking at his hard, little red knuckles with pardonable pride and admiration. "I'm the strongest boy in our class, 'cause I've licked every one that'll fight.

Tell me who your enemies are, and I'll fix them, I will."

"Who will settle your enemies while you are attending to mine?" she asked with a laugh.

"I will; I can 'tend to both; honestly I can, Mother. Just tell me who they are, and I'll show you." He waited only for his mother's word to send him forth to battle.

She wanted to put her arms about him, and kiss the golden head that was so like her own; but such indignity, to a would-be conquering hero, was not to be thought of, so she answered him earnestly: "My enemies are not brave like you. They are too cowardly to come out and fight in the open. They run away and hide, and only sneak out and trip me up when I least expect it. They only fight when I am off my guard."

Jim looked puzzled. "Are they people I don't know, Mother?"

"You know them well, for some of them are as much your enemies as they are mine—particularly Mr. Temper. He has a grudge against both you and me. Only this morning when he had us both in his power he made you slam the door, and he made me box your ears for slamming it. Oh, he is a regular tyrant when he corners his enemies!"

Jim's fists relaxed and a foolish smile overspread his face. "Oh, pshaw, Mother! I thought you were talking of real enemies; I can't use my fists on that kind."

"Real enemies! Why, what do you call real enemies? Any one can fight with his fists, and win, too, if he is stronger than the other fellow; but that's only boy's play. It takes something of the man to fight Temper and Untruth, Selfishness and Greed, and all their relatives and friends. There are swarms of them—more than a whole regiment, or army. Only the brave ever conquer these foes, for 'if you have conquered yourself, you have conquered the whole world.' Of course, if you do not want to help me you need not, for I have

learned to conquer them myself when I really try to. They only get the better of me when I am off my guard, as I was this morning. But when they get the upper hand they sometimes keep it for several hours. That's what I was smiling over a few moments ago. I had just conquered Miss Impatience, who, by the way, is a sister to Mr. Temper."

"But, Mother," complained Jim, "you can't really fight such things, 'cause there isn't anything to fight."

"That is just it, my son; that is just why it takes bravery and courage to enter this battle. These enemies are like shadows, that sneak away into nothingness the minute certain real things come to take their place. These 'real things' are the weapons given us to fight our battles with, and it takes skill to use them—more than it takes to use one's fists. Love will destroy temper and impatience, just as the sunshine destroys shadows; self-respect destroys untruth, and the best all-around weapon is a smile in the heart and on the lips."

Just then Baby Ralph upset Jim's stamp collection, sending the bits of paper flying in every direction. For a moment Jim stood rigid, the blood flamed to his cheeks, and the angry light leaped to his eyes. Then he relaxed and quietly and gently he pushed Ralph out of harm's way and patiently picked up each precious scrap of paper. A wry smile twisted the corners of his mouth as he looked up into his mother's face. "It isn't always just easy to gloat, is it?" he remarked.

"That's part of the battle, Son, and maybe it is the hardest part; but don't forget, it is a man's battle and worth winning."

* * * * *

"Now what are you smiling at, Mother? I never saw another person like you, that always seemed to have something funny up her sleeve."

"Was I smiling, Father? Well, maybe I was; but

you never saw a person who had more to smile over than I—now did you?"

Father looked a bit doubtful. "The taxes are coming due, and the children need shoes, and the corn is a failure, and the big bay is lame, and all the work of this house is on your hands, and the care of the children, and all the rest of it may make you smile; but I must say I don't see it that way."

For just a moment a shadow crossed the calm features; then it passed, and the sun shone out. "Yes, Father, those are just the things I was smiling over. The work of our hands is the most precious gift of an all-wise God. To know that I am filling a place in this home that no one else could fill quite so well as I—that is worth smiling over, isn't is? To know that economy and management will pay the taxes and buy the children's shoes; that care and intelligence will cure the big bay, so that we may not only save his life, but that he may yet give us many years of service; to know that while the corn was a failure it was through our industry and energy that the wheat was saved; that every bit of housework I do is helping my boys and girls to grow into strong, clean men and women, and that 'care and worry' need never enter my door unless I invite them—all this is worth smiling over, isn't it?"

"And how about the grumbling, complaining husband who is so busy finding fault that he never has time to look upon the bright side, or to help along the smiles?"

"That is also a cause for rejoicing, for no such husband exists—at least not in this household." She turned again to her work, while to himself her husband repeated the proverb:

"She is like the merchant-ships;
She bringeth her bread from afar. . . .
She is not afraid of the snow for her household;
For all her household are clothed with scarlet."

RESTORING FAITH

ALICE L. RUTH

"MAMMA, do you believe in God?" Paul asked the question as he burst into the room where his mother sat; his face was aflame with emotion.

Mrs. Marks looked up in surprise. "Why, Paul, what a question!" she replied. "You know that Mother believes in God. Haven't I taught you to pray?"

"Yes, and you've said that He answers prayer; but he doesn't, for just now I was trying to chop a big long stick in two and a chip flew up and hit my face; I asked God not to let another chip strike me, and right away another chip did hit me. So you see, God doesn't answer prayer."

Then the angry tears had their way with Paul.

Mrs. Marks knew that a lesson was needed. In her childhood's day a child who had dared to voice such ideas as Paul had just expressed would have been severely dealt with and held in reproach as a "natural-born little atheist." These words would have been spoken in awed whispers that would have made other children regard the erring child as an outcast. Mrs. Marks was thankful that she had learned a better way to meet such an occasion, for she recalled that the beloved Master had not reproached the doubting Thomas, but had given him ample proof to remove all his doubts. She sat down comfortingly beside Paul and said: "Paul, do you think that you really have sufficient evidence to cause you to doubt God?"

"Well, Mother, you say God is wisdom and God is love. Why should he have let the chips hit me when I had asked him not to?"

"Yes, dear, and order and law also are of God. Whenever you violate law you suffer the penalty. You wouldn't put your finger in the fire and ask God not to

let it burn. Knowing the law that fire burns, you would keep out of the fire."

"But, Mamma, I didn't break any law in chopping wood, did I? Wood must be cut."

"There is a right way to cut it, Paul, and there is a law involved which you did not understand. The chips will fly according to the direction given them by the ax. There is a way to strike into the wood that will send the chips away from you instead of toward you. Never ask God to change law so that you can violate it with safety, for God is unchangeable. Ask for wisdom to use the law in a right way. When the first chip struck you, what did you do? You got a little angry, perhaps, then you asked divine protection and cut viciously into the wood with the idea of defying it to send another chip at your face. You held a strong thought of destruction and you got just what you sent out. The spirit that you put into your words bears fruit.

"Now, try to cut that stick with a better knowledge of just how it should be done. Say, *God guides me and I do all things faithfully as to Him.* Then try to handle your ax so as to get best results. You will soon learn to make the chips fly just where you want them to."

Paul went happily back to the wood yard, with his faith restored and with an interest in his work. No more chips hit him, for he had learned the right way to do the work.

EXPRESSION

I recognize that God is seeking to find expression through me, in the form of a perfectly ordered and disciplined life; in greater beauty; in more efficient service; in more harmonious living; in good will to and in loving coöperation with my fellows. I open myself to the divine inflow. I allow the perfection of God to escape. I let the divine order become manifest in every department of my life.—*Science of Thought Review.*

MOTHERHOOD DEPARTMENT

MOTHERHOOD

THE WORD mother used as a noun means a mold.

In spiritual motherhood the thought molds spiritual substance. In physical motherhood the thought molds the physical form of the child. In the human sense, the spiritual thought must mold the spiritual substance, and the physical must bring forth just as it is molded by the spiritual.

As a transitive verb the word mother means, "to be, or act as, the mother, generatrix, source."

A tree produces seeds, casts them to the ground or commits them to the wind to bear to distant land, and has fulfilled its mission of motherhood. With the human mother the act of motherhood is never finished. That which has been brought forth in the physical form must still be sustained and nourished, must be kept and nurtured by the spiritual force which in the beginning gave the physical form origin.

The tie between the mother and the child never is broken. The spiritual stuff always is in her mind, the stuff of which in the beginning form was created. From this stuff she continues to mold, to feed, to nourish, and to sustain her child.

Through this everlasting contact, this never broken connection with her child, the mother may reconceive, reëmbody, and bring forth in the mature man or the mature woman, the child of divine perfection, if it be that her mind is centered upon divine perfection. Children emerge from the plastic stage of early childhood into the excitement and turbulency of youth, more or less responsive to the mother's idea of what should take place in the youthful period of life, and also in response to the race idea of youth. They enter, as into another

world, an intermediate realm between childhood and maturity, and therein respond especially to the mother's thought of them, respond as accurately as they did in the period preceding birth.

If the mother will recognize the fact that the child is always her child in the sense that she is always the mold, she will be able to help him to greater refinement of expression; she will be able to re-create according to the divine plan. The child never is wholly born in the sense that it is utterly dissevered from the mother. And in that fact lies the mother's ability to conceive and to make her child according to her own highest vision of what life should be.

BELIEVE IN THEIR NOBILITY

Begin with your own family. This is the unit. Believe in their nobility, their greatness, their wisdom, their health, their beauty. Never cease believing in it. You have a reason for so believing in them. From them it will slip out to the world. There is a reason for your hope of them. Then, finally, seeing them as they are, all over the planet, you will see no evil to compare the good with, and you will find a world where another quality reigns, unknowing of good and evil, exalted out of their reach.—*Emma Curtis Hopkins.*

OMNISCIENCE

Know well, my soul, God's hand controls
  Whate'er thou fearest;
Round Him in calmest music rolls
  Whate'er thou hearest.

What to thee is shadow, to Him is day,
  And the end He knoweth,
And not on a blind and aimless way
  The spirit goeth.

—*Whittier.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE TABLE OF THE KINGDOM

And I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.—*Luke's Narrative.*

THE SELKIRK GRACE

Some hae meat and canna eat,
And some wad eat that want it:
But we hae meat and we can eat,
Sae let the Lord be thankit.

—*Robert Burns.*

In this food we acknowledge the spiritual manna that daily comes fresh from thy hand, our loving Father. We thank thee that all our needs are now supplied, that our strength is renewed and our lives are hidden with Christ in God.—*I. O. S.*

Father, we bless thy love and thy wisdom that give richly, ere we have known our need. We thank thee for thine ever present supply.—*V. P. N.*

We praise and thank thee, Almighty God, for peace and plenty manifest in lavish abundance in our lives and in our affairs.—*M. P.*

PRAYER FOR MUSIC

O thou great incomprehensible God, who fillest all, be thou indeed my heaven. Let my spirit be indeed the music and the joy of thy Spirit. Do thou make music in me, and may I make harmony in the divine kingdom of thy joy, in the great love of God, in the wonders of thy glory and splendor, in the company of thy holy angelic harmonies.—*Jacob Böhme.*

SUNDAY LESSONS

LESSON 10, MARCH 7, 1926.

Unity Subject—HUMILITY AND TRUE GREATNESS.

International Subject—JESUS WASHES HIS DISCIPLES' FEET.—John 13:1-15.

1. Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end.

2. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray him,

3. *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,

4. Riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.

5. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew him that should betray him; therefore said he, Ye are not all clean.

12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

13. Ye call me, Teacher, and, Lord: and ye say well; for so I am.

14. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

15. For I have given you an example, that ye also should do as I have done to you.

GOLDEN TEXT—*The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*—Matt 20:28.

SILENT PRAYER—*The ministry of the Christ word in me lifts me up and enables me to minister to all men.*

By his acts Jesus taught many lessons of soul unfoldment. Soul unfoldment means the bringing forth of divine ideas in the soul or consciousness of man, and the bringing of these ideals into expression in the body. Jesus many times told his disciples that those who would become truly great must serve. The disciples had disputed as to who should have the higher places in the kingdom and as to who should sit at the right hand and at the left hand of Jesus. Jesus cited to them the little child's guilelessness and trustfulness and willingness to learn; he also told them the difference between divine greatness and the human idea of eminence. Then he informed them that whoever would be great among them should be their minister, or servant, "even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus gave his very life in service to the world, and he left us an example that we should follow. We should be unselfishly humble and willing to minister to others for their eternal good, as he was.

Spiritual consciousness puts all men and all things on a common level. In the sight of God there is no great and no small. The principle of life (that is, God imminent in the universe as the great underlying cause of all manifestation) supplies the dirty, lazy tramp, as fully and as freely as it supplies the most cultured lady. Those who "put on Christ" (develop a consciousness

according to the Christ standard) must disregard rank and title. The "mind . . . which was also in Christ Jesus" enables one to see and fearlessly to proclaim oneness with the Father; at the same time the "mind" of Christ in one is perfectly willing to take the form of a servant and to give up to crucifixion all of the lesser, mortal, personal self. The love of God in the heart makes man love and serve his enemies with the same service that he gives his friends. Jesus washed the feet of his disciples, including Judas.

The feet are the willing and patient servants of the body. They go all day at the bidding of the mind, and upon them rest many of the burdens that result from material thought. The more we believe in matter, the greater is the burden laid upon our feet, and the more tired they become.

By washing the feet of his disciples, Jesus made denial of materiality and taught the value of service. Even Peter (spiritual faith) had to be cleansed of his belief in the reality of material conditions. It seems a menial thing to wash another's feet, but Jesus taught and exemplified the willingness of divine love to serve in humble ways, that man may be redeemed from the pride of the flesh.

As through his great love Christ cleanses our understanding, so should we cleanse the understanding of our fellows. He delegates to his disciples and students of every age and land the power to cleanse the mind of false standards of life. This Christ cleansing through love is not only a teaching; it is also a life to be lived. The true teacher of practical Christianity must be a Christian—a follower of Jesus in all his ways. Those who, like Judas, are possessed of the adverse mind, should receive the same humble service that is given to persons who are in the faith. Of all the great teachers, Jesus was the most impartial and humble. He associated with the despised publicans and sinners, and

did the menial offices of a servant, that men might appreciate the unity of the one Life.

Every adverse condition will succumb to divine love. Pour out your love upon your enemies, and in the end they will surrender.

QUESTIONS

1. What did Jesus teach by his acts?
2. Has rank or title a place in spirituality?
3. What is the principal cause of one's feet being tired?
4. What does Jesus' washing the feet of the disciples illustrate?
5. How do we help cleanse the minds of others?
6. Should we make any distinction as to whom we shall serve?

LESSON 11, MARCH 14, 1926.

Unity Subject—SPIRITUAL IDENTITY.

International Subject—LAST WORDS OF JESUS WITH HIS DISCIPLES.—John 14:1-17.

1. Let not your heart be troubled: believe in God, believe also in me.
2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.
3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.
4. And whither I go, ye know the way.
5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?
6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.
7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.
8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.
9. Jesus saith unto him, Have I been so long time

with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

15. If ye love me, ye will keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,

17. *Even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

GOLDEN TEXT—*I am the way, and the truth, and the life.*—John 14:6.

SILENT PRAYER—*I in Thee, and thou in me—one Being.*

This is a great lesson on I AM God identification. Its purpose is to bridge over in the consciousness the gulf that man has made between his mind and God.

The first statement in the lesson is a denial of fear: "Let not your heart be troubled." The gulf between what man is in God and what he appears to be in sense is so great that when man claims unity with God, a great fear sweeps over his mind. We are told that it is sacrilegious for man to make such statements, that they are not true, and so forth. But Jesus says: "Believe in God, believe also in me"—believe that all that is true of God is true of the real in every one.

The "many mansions" are degrees of realization of the Truth of being. The "place" prepared by Jesus is a definite state of realization of Truth into which all

may come if they take up the same denials and affirmations that he took up. Those familiar with the power of man to establish in consciousness certain mental states easily perceive how it might be possible for one with the spiritual power of Jesus to fix right in our midst a place of harmony and peace (or heaven) into which all might enter who followed him in mental discipline. "I go to prepare a place for you . . . that where I am, *there* ye may be also." This place can be entered here and now by all who are renewed in the spirit of the mind, as recommended by Paul in his letter to the Ephesians.

Jesus talked directly from the I AM standpoint of now knowing and being: "And whither I go, ye know the way." But Thomas, who stands for reason functioning in the realm of sense, cried out: "Lord, we know not whither thou goest; how know we the way?" Thus reason is always saying, "Where is the way? oh, show me the way," expecting to find a path with signboards pointing the direction. This seeking is sense asking that the unlimited states of Spirit be reduced to the puny limitations of sense. Jesus answers: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." It is the I AM in man, the center of attention, the identity, the simple I, which is the open door into the kingdom of God. Whoever has thought much about the mighty power of his own *I*, who has centered his attention upon the majestic "me" within his own being, has found the way to the Father. "From henceforth ye know him, and have seen him."

But Philip (the power of the word) says: "Lord, show us the Father." This faculty must, by an acknowledgment that the word of the I AM spoken through it is not of the mortal but is of God, be raised to realization of the omnipresence of Spirit. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

Here is a splendid thought to help one realize his divinity: "Believe me that I am in the Father, and the Father in me." The I AM is in the Father and the Father is in it. Meditate upon this for ten minutes each day for thirty days, and it will bring you into a new realization of Truth.

Here comes the great promise: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." In order to do his great works, Jesus must have known that the Spirit of God was in him and that he was, at the center of his being, one with God; hence it follows that those who do the "greater *works*" must have a like realization and must sustain the same relation to the Father that Jesus sustained. "Have this mind in you, which was also in Christ Jesus," said Paul. What does that mind in us say? "I am the Son of God;" "All authority hath been given unto me in heaven and on earth;" "Before Abraham was born, I am;" "If ye shall ask anything in my name, that will I do." ("My name" here means the I AM.)

QUESTIONS

1. What is this lesson? What is its purpose?
2. What is the first statement in the lesson? Explain.
3. What did Jesus mean by his words, "Believe in God, believe also in me"?
4. What are the "many mansions" and the "place" prepared by Jesus?
5. What do Thomas and Philip, respectively, stand for in this lesson?
6. Give a thought that greatly helps man to realize his divinity.
7. What is the "great promise" of Jesus? What is necessary on the part of those who would fulfill this promise?

LESSON 12, MARCH 21, 1926.

Unity Subject—ERROR ERADICATED—*I AM* DEMONSTRATED.

International Subject—JESUS DIES AND RISES FROM THE DEAD.—John 19:23-30; 20:19, 20.

23. The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout.

24. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

25. These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

28. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

19. When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you.

20. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

GOLDEN TEXT—*Therefore doth the Father love*

me, because I lay down my life, that I may take it again.—John 10:17.

SILENT PRAYER—*I am dead unto sin, but alive unto God in Christ Jesus.*

The limitations of mortal mind die on the cross; the I AM and the body do not die. The crucifixion depicts symbolically the final and full erasure of error from consciousness. Every time we give up an error there is a crucifixion. When we are willing to surrender all evil, when we succeed in erasing all error thoughts, beliefs, and activities from mind and body, the death on the cross is accomplished.

The cross represents two currents of thought in human consciousness. The perpendicular bar stands for the inner current of divine life, and the horizontal bar stands for the cross current of human limitation. Human limitation is the "mind of the flesh," of which Paul writes. It burdens the body with its erroneous beliefs. Mortal mind (mind of the flesh) has its center of action in the brain. Mortal mind has to be crossed out in the final overcoming that the I AM undertakes—"the place of a skull, which is called in Hebrew Golgotha" (verse 17).

Our primal object in wearing clothing is to gain protection against the elements of nature—earth, air, fire, water. When the body is rid of its mortal mind it has no further use for clothing, because it is no longer subject to the elements; then of its garments are "made four parts, to every soldier a part." The soldiers represent the powers of the elements, and the garments refer to the thoughts that had clothed the organism, in its seemingly material aspect.

When you deny and give up mortal thought, you return to the powers that rule the lower realm all the beliefs that they claim. The "coat," "vesture," or "*tunic*" (margin), that was "without seam, woven from

the top throughout," represents the consciousness of unity, the inner conviction of all things. Without that consciousness, even mortal error could not retain a semblance of permanency. Hence in finally relinquishing the mortal thought realm you let go the belief that it has a diversity of causes or elements, and one soldier gets the vestment, which is an admission of the one Cause, the one unbroken Life, the one unchangeable Truth, running through all manifestation.

The I AM, in the final relinquishment of mortal thought and the temporalities which mortal thought has woven into the consciousness, retains its various forms of love. Though it may not take them with it into the universal realm of heavenly bliss where it abides, it provides for them in its heart center (love): Jesus gave his mother into John's keeping.

When the I AM has given up all personality a mighty desire or "thirst" for life fills the body. The desire almost unconsciously goes back to the earthly source for satisfaction. This desire is symbolically fulfilled by the sop of "vinegar," which was passed to Jesus. Then man realizes that the things of this world can no longer satisfy him, and mortal mind gives up its ghostly existence. It is this consciousness of mortality that cries out at the last breath of its existence, "My God, my God, why hast thou forsaken me?" (See Matt. 27:46.)

In the regeneration, which is symbolized in Jesus' crucifixion and resurrection, the carnal or false consciousness, which has been generated through ignorant thinking, is eliminated, and the *I* comes into clear understanding of its right relation to God. But the body, the instrument of the soul, has been so long dominated by the carnal mind that it lies for a time in a comatose condition after the carnal mind is taken away. This condition, which is commonly called death, results in physical disintegration unless the I AM has mastered the foolishness and ignorance of carnality and has cast it

out of his temple before the sleep of death begins. Jesus prepared for this. He knew that he would have to cast out the false mentality and the succeeding negative condition in his body. Thus he knew the kind of death that he would have to die, but he had prepared for it by building up in consciousness the true, spiritual life and its spiritual body. When the mortal concept of life dissolved, he was ready with the true concept, and it was with this true concept of life that he again raised his body.

The question is often asked: "Did Jesus rise from the dead with the same body that he had before he was crucified; and if so, what became of it?" The historical account of his resurrection, as given in our lesson, makes clear that Jesus had his crucified body after he arose from the tomb: "he showed unto them his hands and his side."

Jesus retained the mental (or soul) body for forty days, and then transmuted it to the spiritual realm, where it exists to this day as a spiritual body. The resurrection of Jesus in some measure takes place in us every time that we rise to the realization that the perpetual, indwelling Christ life connects us with the Father. Through the uplifting power of the I AM in its true estate, we shall be able to elevate our subjective consciousness to the heavenly realm of thought, as Jesus did, and the ascension of our whole man will take place when the necessary development has been accomplished.

QUESTIONS

1. What is it that dies on the cross?
2. What is the lesson in the crucifixion?
3. What is represented by the "coat" or "vesture" of Jesus, that was "without seam, woven from the top throughout"?
4. How did Jesus raise his body?
5. When does the resurrection of Jesus take place in us?

Lesson 13, March 28, 1926.

Unity Subject—SAVING MESSAGES OF THE CHRIST.

International Subject—REVIEW: THE GOSPEL OF JOHN.

Golden Text—*These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.*—John 20:31.

Silent Prayer—*I am one with perfection and with all good, because I am one with Christ.*

Our first lesson in this quarter taught that the Word was made flesh, or that the outer man, Jesus, unified himself with the inner Christ, or Son of God, and brought the Christ into expression in his life until his whole being became spiritual and immortal. The lesson also taught that we may enter into the same realization and demonstration of perfect sonship and Godlikeness that Jesus entered.

Our second lesson dealt in symbol with the first bringing forth of man's inner faculties and powers. In this lesson we read of Jesus' coming into touch with five of his disciples. The five were Andrew (strength), Simon Peter (faith), Philip (power), Nathanael or Bartholomew (imagination), and another disciple whose name is not given, but who is thought to have been John (love). The importance of the imagination and the necessity for its being exercised with the Christ understanding were emphasized in this lesson.

Lesson 3 told of the new birth. The new birth is a change that comes to us here and now. We ascend out of our seemingly mortal, limited, corruptible condition into a spiritual and immortal one by lifting up the true I AM and unifying ourselves in thought and word with the inner Christ self. In attaining the perfection

of sonship, we must believe in our own innate divinity and then raise ourselves to its level by following the example of Jesus Christ.

Our silent prayer for lesson 4 and the central idea of the lesson was: "Through Christ, the living waters of Truth now spring up in my consciousness, and I am vitalized and renewed in mind and body." In the clear light of Truth that the Christ brings, we become conscious of life in us as never changing, eternal. Historically, this lesson was about Jesus and the Samaritan woman.

Lesson 5 told of Jesus' feeding the five thousand men. We called it "Increasing Substance." In this lesson we were instructed how to increase our own vitality by blessing and giving thanks in Spirit. Gratitude is a great mental magnet, and when it is expressed from the spiritual standpoint it is powerfully augmented.

Lesson 6 told us of Jesus' healing and saving a blind man. This taught us the necessity for cleansing away material beliefs. We may not actually be committing sin or holding positive thoughts against the truth, but if we negatively let error beliefs come into our consciousness and lodge there, they will darken our mental vision and keep us from understanding the truth that we may be made free from outer inharmonies. Therefore we should become positive in our denials of error and in our affirmations of light until we awaken to action the God within us, and do the works of the Spirit, one of which is the spiritualizing of material states of consciousness.

"Jesus the Good Shepherd," was the subject of lesson 7. In this lesson we were taught that our "sheep" are our thoughts, and that our I AM, which is our indwelling Christ, or higher self, is the "good shepherd," also the "door" of the mind. "A thief and a robber" is mortal thought, error belief. All forces that come into the consciousness in any way other than through the I

AM volition are thieves and robbers. No one outside us can save us from our limitations and ignorant mistakes; we must work for our overcoming, trust in our own I AM, or good shepherd within, and learn to know his voice and to follow him to full overcoming.

Then we had a lesson on resurrection, based on Jesus' raising of Lazarus. In this lesson we were told that people grow old because they let the youth idea, with its constantly revitalizing and renewing impetus, fall asleep. A necessary step in the process of regeneration, or body restoration, is the quickening of Lazarus—the awakening of one's youthful energies. This raising of Lazarus is performed every day by those who are putting on the new Christ body.

A temperance lesson came next. The central idea was the necessity for respecting and obeying the law. When one respects and gives heed to the inner law of wisdom in adjusting his thoughts and impulses properly, he will never be tempted by false appetite, covetousness, envy, hatred, or dissatisfaction of any kind to disregard outer laws of the country in which he lives.

In lesson 10 we had the story of Jesus' washing the disciples' feet. By this act, Jesus made denial of materiality and taught his disciples for all time a lesson in the value of service. Spiritual consciousness puts all men and all things on a common level. In the sight of God there is no great and no small. Jesus gave his very life in service to the world, and he left us an example that we should follow. We should be as unselfishly humble as he was, and as willing to minister to others for their eternal good.

Lesson 11 taught oneness of man with God. "I in Thee, and thou in me—one Being," was the silent prayer; and "Spiritual Identity" was Unity's name for the lesson. Its purpose was to bridge over in the consciousness the chasm of separation from God which man has formed in his ignorance. This was such a

good lesson that it will bear studying again and again; the same statement holds good for all the lessons of this quarter.

Lesson 12 concerned the crucifixion and the resurrection of Jesus. Those events symbolize in man the full erasure of error from the consciousness; also man's rising, by means of the uplifting power of I AM, to the realization that the perpetual, indwelling Christ life connects him with the Father. The silent prayer was: "I am dead unto sin, but alive unto God in Christ Jesus."

All the lessons for this quarter point to the attainment of eternal life in spirit, soul, and body by means of conscious union with God through the I AM, or indwelling Christ.

ASPIRATION

There is a spiritual law, which is also a chemical law, stated by Trine in these words: "In whatever mood you set your mind do you receive of unseen substance in correspondence with that mood." What we long to be, is the true index of our character. Our ideals are the gauge of what we are. You may clothe a South Sea islander in a broadcloth suit and silk hat, but beneath it all there still beats the heart of a savage unless he has been awakened, quickened into life, inspired by an idea above that of the flesh and its environment. And this quickening spirit, which we call the Christ, while developing noble purposes and holy ambitions, impregnates not only the mind but every cell of the physical body, and we find that difficulties gallantly undertaken bring with them a spirit of eternal youth and unfailing powers of recuperation and growth. Old things pass away; all things become new. But no varnish, no veneering can work such change. The Christ spirit within is the only source of a resurrected life.—*Constance Hoig; The Truth.*

HEALTH

Steadfastly proclaiming the power of the Christ mind, I am quickened and healed.

Steadfastness is essential in one who would bring spiritual forces to his aid. "The race is not to the swift, nor the battle to the strong," "but he that endureth to the end, the same shall be saved." But steadfastness is not all that enters into a spiritual demonstration; there must be the oft-repeated word of Truth uttered silently and aloud, proclaiming the presence and the power of invisible Spirit, by which all things are quickened and sustained.

Healing is the sure result of an intelligent application of spiritual mind forces. Do not slacken your spiritual pace, but press onward until you reach the goal of perfect health.

HEALING THOUGHT

March 20 to April 20

Steadfastly proclaiming the power of the Christ mind, I am quickened and healed.

PROSPERITY THOUGHT

March 20 to April 20

Christ substance quickens and prospers me.

PROSPERITY

Christ substance quickens and prospers me.

Advanced physical scientists are proclaiming the unity of all things in one universal energy. Atoms and electrons are one in origin and essence. The ether that transmits the messages of the radio is the mother of all matter, and back of the ether is the directive mind of the Father. Metaphysicians have been criticized and ridiculed for claiming that there is an omnipresent Mind that rules the whole natural universe and that their prayers are answered, not by a personal God, but by this everywhere present Spirit mind. But Jesus had this understanding when he told the woman at the well: "God is Spirit: and they that worship him must worship in spirit and truth."

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

WHAT NOVELISTS THINK OF RELIGION

Although it is sometimes said, with a note of regret, that the churches are empty while the theaters are crowded, this does not mean that people are not interested in religion. They may be unconcerned with religion as it is presented in some churches, but the theme of religion is one of never failing interest. The Daily Express (London, England) in September, 1925, ran a series of articles by prominent English novelists. The articles were headed, "My Religion," "What I Believe," or "My Religious Evolution," and each article occupied about half a page of the newspaper. What was the result? It is said that the circulation of the paper increased by 100,000.

The sentiments of the authors differed widely, but it might be said that they all lined up on the side of true religion. Even Arnold Bennett, who writes in the early part of his article, "The Christian dogma does not enter into my social, spiritual, or intellectual life at all," finally explains:

> On the other hand, the moral teaching of Christ makes a most powerful appeal to me, and I should not care to assert that in the field of morals Christ was not the greatest man that ever lived. . . .
>
> I believe that there is a God, if only for the reason that I can imagine no other explanation of a marvelous, scientifically ordered, and law-controlled universe. . . .
>
> There is, however, another argument for the existence of God which, for me, is more cogent even than the rather physical argument from design—namely, that in every one of us is a force which we call conscience, a force which tends always in the direction of justice, mercy, and kindness. . . .
>
> It seems to me that Christ better than anybody under-

stood the secret of happiness, which is the avowed end of all religious beliefs.

J. D. Beresford sums up his article with:

This, then, in conclusion, is what religion means to me—the belief that God seeks to express himself in us, not by a slavish adherence to some trifling form of worship, but by the practice of a principle which was incorporated by Christ in the words: "Thou shalt love thy neighbor as thyself."

But who, as yet, is capable of obeying that tremendous commandment—the essence of all true religious practice?

Henry Arthur Jones tells us:

I believe that all this vast universe is living, intelligent Spirit . . .

We cannot rest in a materialistic interpretation of the universe. We refuse to deify futility and nothingness. The spirit of man will always throw up to heaven its triumphant affirmation, "Though He slay me, yet will I trust in him."

Sir Arthur Conan Doyle states that he was born into a Roman Catholic family and was educated as a Roman Catholic. He left the church, and after various experiences came to his present position.

But the wonderful thing is that by devious paths we have got back to Christianity once more, and that the Christ figure appears—to me at least—more beautiful and understandable than ever. . . .

It is not for our mosquito brains to say what degree of divinity was in Him, but we can surely say that he was nearer the divine than we, and that his teaching is the most beautiful of which we have cognizance. So in a circle we have come back to him—the great, kindly, brooding spirit who yearns over the world which is his special care. He has ceased to be a miracle. He has become our dear friend and brother.

E. Phillips Oppenheim confesses:

My religion is the religion of the man in the street—an attitude of, I hope, reverent ignorance as regards the great unsolved problems of life and death, but a desire . . . to pass through one's day-by-day life believing that in one's own fellow creatures there must be a spark of that divinity

which elsewhere eludes us, an inclination always to accept the most charitable view of a fellow creature's misdoings, to believe the best of every one with whom one is brought into contact, and to help so far as one can those who are confronted with graver problems of life than we ourselves are called upon to meet.

There seems to be no religion left today for the thinking man but to worship the unknown God through his fellows, fulfilling thereby a primitive and inherent instinct.

The only author in this series who commits himself to a denomination is Compton Mackenzie. He says:

I am a Christian because without Christianity I should be so much perplexed by the riddle of life that I could not wait another moment to solve it. I am a [Roman] Catholic because only in Catholicism does my sceptical mind perceive a rational exegesis and a practical synthesis of Christianity.

Israel Zangwill senses an underlying unity in all religious organization, and states: "There is very little real difference among the higher creeds of today—even between such apparent opposites as Roman Catholicism and Judaism."

From Hugh Walpole's contribution we quote:

After the second year of the war I was conscious in myself of the existence of some life besides my physical one. I had not wished nor asked for it, I had done nothing definite myself toward the creation of it; it was simply there as my face and hands and feet were there. . . .

I discovered after a while that this second life continued to develop and grow, apart from anything that I did or wished. . . . the horizon widened, my values changed, things became interesting to me that had never been interesting before, I wanted more time for silence and quiet . . .

It seems to me that in general the people of our time are passing from rather blind obedience to dogmatic teaching to an active demand for some freer, more individual, spiritual life. I believe that many men today would agree with me in this, that they are experiencing spiritual history almost against their will, and that the marvelous modern progress of science will in the end bring men more securely into religious belief rather than away from it.

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

THE INSPIRATION OF THE HOLY SPIRIT

I am to speak before a club. I wish to present my subject in such a way that my hearers will be helped to understand Truth. I shall discuss metaphysics first from a purely scientific viewpoint and then show how Jesus' teaching harmonizes with the true science of religion. Will you offer any suggestion that you may think helpful? I ask your prayers.

We are affirming for you the understanding and inspiration necessary to enable you to present your subject before the club in a way that will be beneficial to the members and that will awaken in them more perfect ideas of the Truth that makes free. Your thought of presenting metaphysics first from a scientific standpoint and then showing how the true science of religion harmonizes with Jesus' teachings appeals to us as a good one. You must follow your own inspiration; we know that the wisdom of God in you will guide you aright and will make you fully competent to handle the matter in the very best manner.

Many Unity readers and students ask for help in preparing lectures and essays to present to classes, but we do not find it convenient to give such help, nor do we consider it wise. We have textbooks, "Lessons in Truth" and "Christian Healing," which give the fundamental principles of Truth as we see and teach them. We also have our Correspondence Course, which not only teaches these same fundamentals clearly but also affords students an excellent opportunity to practice expressing the understanding gained, by answering questions and by writing essays.

The one real aim of our textbooks, Correspondence Course, periodicals—all our literature—is to teach people how to come into conscious touch with the Spirit of truth within themselves. The Holy Spirit is the

guide and teacher sent by Jesus Christ to lead each individual into all truth. When we learn how to wait on this teacher within ourselves for understanding, for illumination on any subject or problem, from within will come just what is needed. "There is a spirit in man, and the breath of the Almighty giveth them understanding."

If you will take into the stillness the thought that Spirit in you is giving you understanding, at the same time asking for light and placing your subject before Spirit, you will receive the greatest joy that one can experience—the entrance of new, true, spiritual ideas into consciousness—and the desired understanding will come to you. This is the true "inner knowing," the one way to all truth. Affirm often: *The Holy Spirit is in me; and the inspiration of the Almighty gives me the understanding to meet my need.*

We do not look to outer channels as the only source of information. We realize that we have within us the same Holy Spirit that was in Jesus Christ. Through its presence, as we become able to comprehend it, Truth will be revealed by the Spirit of truth that is in us and in all people. True outer teachings are always a great help, but we must never forget the one Source of all truth that is ever with us, that would still be with us if all the books in the world were destroyed.

REVELATION 2:17

Will you please explain to me the inner meaning of Revelation 2:17.

The "hidden manna" is the true spiritual substance that comes from heaven (from the realm of divine ideas); it is back of all manifested things. We eat of this manna, or substance, by affirmation.

To eat of this manna we should affirm that we are fed by the one living substance and that this substance permeates every cell and atom in our organisms. We

should declare that our bodies are made and sustained from this inner spiritual or God substance; that because of it we are spiritual throughout our being. Such affirmations as these help us to realize the invisible spiritual substance and to appropriate it to the spiritualizing of the whole man.

"A white stone" is faith. Jesus called Simon, "Peter," and said that upon that rock he would build his church. The word "Peter" means "a stone," and among the disciples of Jesus Christ Peter stands for faith. So faith in God—which is a clear vision or understanding of Spirit—is the rock upon which Christ's church (spiritual consciousness) is built in us. This faith is a rock, "a white stone," pure, shining, clear-visioned, radiant with light (spiritual understanding).

The "new name" that is written upon this white stone is one's own concept of God and of oneself. One's own concept of God and of oneself is a little different from another's concept. No man knows it but the one to whom it is given, for it is peculiar to the individual. It would mean little to any one else. It changes daily as one's concept of God and of himself changes, until it finally becomes a perfect understanding of what one truly and spiritually is.

JUDGMENT DAY

What does Unity teach regarding the judgment day?

The Bible does not teach that at some time in the future there is to be one day in which the whole earth is to be judged. The words, "the judgment day," should be interpreted "a day of judgment." The phrase refers to any day in which our past thoughts and acts come to fruition in our lives. The day of judgment is every day. Every day we may, through the discernment of the Christ within us, discriminate between the error and the true in our consciousness; every day we may put away error ideas and replace them with true ones.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Goliad, Tex.—I thank God and Unity that the boils are healed. I did not have to consult a physician. May God bless you for the good results that I obtained through your prayers.—*L. A. P.*

Clairmont, N. H.—My sister telegraphed you asking prayers for a little girl who had eaten toadstools. The doctor said that she could not live till morning. When he came the next morning he said: "A miracle has been performed in this house; the child will live." We knew that your prayers had been answered.—*Mrs. E. E. D.*

Norfolk, Va.—I asked your help for the healing of an infection on my ankle. It was healed almost instantaneously. I thank God and you for this wonderful proof of his healing power.—*L. M. R.*

Bloomfield, N. J.—My sister telegraphed you asking your prayers that I might be healed of pneumonia. The doctors did not give much hope of my recovery. Three hours after the telegram was sent to you, there was a marked change for the better. Since that time I have steadily improved, much to the surprise of the physician and the nurse. Today I am up, dressed, and can go outdoors. —*F. A. V.*

Port Arthur, Tex.—I wrote you asking prayers for healing of a growth on the side of my husband's face and nose. It has disappeared, and we are truly thankful for your help.—*Mrs. M. E. C.*

St. Ignace, Mich.—I wrote you asking prayers for my daughter who had been injured in an automobile accident. Part of her body was black and blue. At the time I sent the letter she was having very severe pains in her head and her back, and was not able to sit up. Within twenty-four hours the pain left her. From that time she gained

rapidly and the fifth day after I wrote you she was doing her work as usual.—*Mrs. L. P.*

San Diego, Calif.—Specialists located and examined a malignant growth that was far down in the throat of a woman of my acquaintance. They decided to operate. A Unity friend obtained permission to pray for the woman. When the physicians attempted to operate they were delayed by prostration of the patient. The operation was delayed two days and when they again attempted to operate, they failed to find the tumor. It had disappeared. The surgeons pronounced it the most remarkable case that they had ever heard of. I thank God for his loving care of his own.—*L. C.*

Bryn Mawr, Wash.—I asked you for prayers for healing of piles and rupture. I have not had piles for more than five months, and the rupture is completely healed.—*Mrs. F. M.*

Washington, D. C.—I wrote you asking prayers for healing of insomnia. I am happy to say that I am entirely healed. For years I had not been able to sleep in a noisy city; now I sleep so soundly that I must use an alarm clock in order not to oversleep.—*L. B. M.*

Oswego, Oregon—I sent a telegram asking for prayers for my husband, who had met with an accident. His nose and his jaw were broken, and his skull was badly crushed. We rushed him to the hospital and five doctors said that he could not possibly live. They told me to be prepared for the worst, but a little voice said: "Fear not, for I am with you always." So I sent the telegram asking you to help me. Later on the nurses sent for me. They thought that my husband was passing out, because his pulse was normal and his feet and his hands were warm again, and he had asked for me. I told the doctors that my husband was better, and I think that they thought me foolish. From then on his recovery was wonderfully rapid, and in two weeks he was at home. No words can express my gratitude.—*Mrs. D. K.*

Ft. Worth, Tex.—My son was seriously bitten by a cat. I had to pry the cat's teeth apart to get him loose. A quarter inch more and the artery in the arm would have been severed. I wrote asking your prayers. The next day the arm was better, and in a few days it was healed perfectly. Now there is not even a scar. I praise God, and I thank Silent Unity.—*Mrs. C. A. S.*

San Diego, Calif.—I asked you to pray that my mother

might be healed of bronchitis. Before I wrote to you she had to sit in a chair night and day, because when she went to bed she could not stop coughing. After I wrote to you she no longer coughed, and in a few days she was perfectly normal. Mother and I are grateful for your prayers.—*M. B.*

Columbus, Tex.—I wrote you asking prayers for healing of neuritis. Soon after I wrote you I was relieved of the severe pain and now I am entirely well. I thank God and Unity for the benefit that I have received.—*Mrs. I. W.*

Atlanta, Ga.—I am grateful to God and to Unity for the blessings that I have received. My throat, one of my arms, and one of my limbs were paralyzed about six months ago, but I now can walk. I am healed.—*R. W.*

Elrod, S. Dak.—Through the blessings of God and the prayers of Silent Unity I am healed of rheumatism. You may discontinue prayers for me.—*Mrs. N. R.*

Montesano, Wash.—Mr. F. is healed of asthma, so you may discontinue prayers for him. I am truly thankful for the help that you have given me and my friends.—*Mrs. A. K.*

Houston, Tex.—In two weeks after I had asked you for prayers, I had completely recovered from an organic displacement that I had thought to be serious. I thank you very much.—*Mrs. T. H. J.*

Payside, L. I., N. Y.—In joining you in prayer for my mother, I suddenly awakened to the realization that I was no more troubled with a stiffness and slow action of my eyelids that had been bothering me for more than a year. I am very grateful to God and to Unity.—*M. P. C.*

Burchard, Nebr.—I asked your prayers for the healing of a wart cancer. It has disappeared.—*J. R. R.*

Oklahoma City, Okla.—I thank you for your wonderful healing of M. At the time that I wrote you asking prayers, six or seven doctors had given her up, and her mind was almost gone. She had not eaten any solid food in three months. Now she can eat anything that she wants, she can walk, and she is in her right mind. We cannot thank you enough.—*L. T.*

Seattle, Wash.—I thank you for the help that you have given me during the past month. A large lump had been in my breast for months and was beginning to cause me suffering; it disappeared the week after I wrote to you for help. I thank God for restoring his temple to perfection. —*Mrs. A. M. S.*

PROSPERITY

Detroit, Mich.—I wrote you asking prayers that my son might get work and that he might sell his house. Since then he has found work and last week he sold his house. I thank you for all that you have done for me.—*Mrs. J. G.*

Chicago, Ill.—Please accept my thanks for the help that you have given me. I now have a position with the best interior decorator in the city, doing just the kind of work that I wish to do. I am very happy here, and I know that my good fortune is due to your prayers.—*G. H.*

Montreal, Canada—Since your last correspondence with me the Lord has blessed me in many ways, and I want to express my heartfelt thankfulness. Much has come to me through God's power. I now have a studio, I have purchased a wonderful violin, and I am playing in public.—*Prof. O. B.*

New York, N. Y.—I thank you for your prayers for me. God has helped me wonderfully. I succeeded in renting a room, and I obtained a position. I praise God and Unity each day.—*C. E. G.*

Kansas City, Mo.—We thank you for the help that you gave us this summer in our apartment deal. The matter was settled out of court and we now are trading the apartment for 200 acres of land. The farm is clear and is valued at $200 an acre. Had it not been for Unity we should have lost almost all that we had.—*Mrs. L. D. B.*

Los Angeles, Calif.—I wrote asking your help that my husband might receive an increase in salary sufficient to meet our needs. Today my husband started to work for another company with a salary increase of about $75 a month. We give thanks to God and to Silent Unity for this wonderful help.—*Mrs. G. M. H.*

Jamaica, N. Y.—You may discontinue prayers for our prosperity, as the demonstration is made. The lots are sold and we have moved to a store where there is less overhead expense. Our sense of limitation is disappearing and we are learning to develop the ability which means abundant supply.—*Mrs. J. S.*

Lima, Ohio—I want you to know of the wonderful blessings that God has bestowed upon us, and I want to express my gratitude for the prayers that you have offered in my behalf. I could hardly write, or pray, or read my Bible. It was as if I were against a black wall and there were no way around. I thank God that I can now see the

light once more. My husband disposed of his business in a very satisfactory way, and he also obtained a good position in his line of work, within a week. We were able to find just the kind of home that we wanted, at a reasonable rental, and when we moved everything went smoothly. So many nice things have happened to us that I cannot tell you about all of them. May God ever bless you and the work that you are doing.—*Mrs. M. B.*

Marshall, Mo.—I wrote you asking prayers for my daughter. She was very much discouraged, as she had not secured a position and it was late in the season. A week later she received a telegram offering her a good position. —*Mrs. K. M. C.*

Brooklyn, N. Y.—I wrote you asking prayers for increased prosperity and for better conditions in general. Your prayers have been answered. I have a better position, more money, and more happiness in every way. I am very grateful.—*M. H. C.*

South Pasadena, Calif.—With your help I have made a decision as to what my life work will be. Since I wrote you I have had two promotions and an increase in salary. —*R. C. S.*

Kingston, Ont., Canada—I wrote you asking prayers that my husband might be placed in a suitable position. I held affirmations for him and urged him to read all the Unity literature that I sent him, and I kept telling him that something wonderfully good was coming our way. He replied: "I am from Missouri." In a few days his old employer in Chicago offered to give him an increase in pay if he would come back, and to pay his transportation. We are very happy. I am glad that he has a higher view of life. God bless Unity.—*Mrs. M. G.*

St. Anthony, Idaho—I wrote you asking your prayers for prosperity and then I applied for a position. In a few days I received the position for which I had applied. When my letters go to Silent Unity, action takes place at once. Please accept my heartfelt thanks.—*E. C.*

Chicago, Ill.—I have a position, for which I asked your prayers, a much better one than I had expected to have; also, the apartment is satisfactorily rented. I am thankful to God and to you.—G. G.

Oakland, Calif.—Please discontinue prayers for me. My son obtained a position the day after I asked your help, everything has turned out well, and we are very happy.—*Mrs. M. J. B.*

PROSPERITY BANK

Cressey, Calif.—After I received the prosperity bank I was offered a chance to work, and while I did not like to take such a job, I took it anyhow, awaiting a better opportunity. I have gained health, strength, and confidence, which are of untold value to me. Also, an affair which had caused inharmony between my husband and me has suddenly been harmonized without any outward effort on my part. I am thankful to God and to Unity for showing me the way.—*Mrs. C. B. R.*

Dillon, Mont.—I have had several prosperity banks, and I am astonished at the wonderful results that have come to me. I have been blessed in many ways and from unexpected sources. I thank God and Unity.—*Mrs. E. A. S.*

Los Angeles, Calif.—You may send me another bank. I believe that Unity is doing the most wonderful work in the world today. All fear of lack has vanished from my consciousness. My health is improving, I think constructively, and my outlook on life is decidedly happier. I thank God and Unity constantly for this new life.—*E. M. F.*

Venice, Calif.—Since I received the bank I have had many blessings. My brother, for whom I asked prayers, had been idle for almost a year. The week after I received my bank he obtained a good position, and he still holds it. I thank God and Silent Unity.—*M. L.*

Chicago, Ill.—We have had wonderful benefits from the prosperity prayers since we have had the bank. My husband had a good position, but we could save nothing. When we got the first bank we noticed a change at once. As soon as it was filled we got another. Many blessings have come to us. We now have good health, two nice lots, a bank account, and an automobile. All this we owe to the help that we have received through Unity.—*Mrs. F. K.*

CHILDREN

Fort Smith, Ark.—Through your help a way was opened for me so that I could go to school. I am doing well. We now have peace and harmony in our home. I thank you.—*H. J.*

Buffalo, N. Y.—I wrote you asking for help in our financial affairs and for prayers that I might be able to go to school. Almost immediately your prayers were answered. I am now going to school, and I like it very much. As to

the financial part, God's blessings have flowed out upon us in every way. I thank God and Unity.—*J. L.*

Sacramento, Calif.—I wrote you asking for help to remove some warts. The warts have disappeared. I am very grateful to God and to you.—*R. C.*

Akron, Ohio—I did well in school last term. I was honor student in my room during the whole term and was exempt from final examinations. All my averages for the term were 90% or above.—G. C.

Tacoma, Wash.—I asked your prayers to help me in my school work. I passed in all my subjects, and my grades were good. Through your prayers my lessons have become much easier for me; they interest me now. I thank you dear friends for your help.—*E. O.*

CORRESPONDENCE SCHOOL DEPARTMENT

St. George, Grenada, B. W. I.—The study of this lesson has brought me much benefit and has increased my consciousness of the fact that divine substance is abounding everywhere.—*A. H. H.*

Plant City, Fla.—I praise God that he led me to take up your course of instruction. My understanding of Truth has been quickened and I am deriving much benefit from study of the lessons. I am having daily evidence that the Father is my sole resource.—*E. H. D.*

Seattle, Wash.—I am very much pleased with the results that I am receiving through study of your course. The whole world seems better. What a difference your teachings make in one's life, health, and feelings, as one begins to see all things in their natural order! I am learning what it is to be truly happy. I thank God and Unity.—*J. A. W.*

Los Angeles, Calif.—I have enjoyed the lesson very much and I think that the work is wonderful. I never realized that there was so much to prayer, until I studied this lesson. I can understand now why some of my prayers were not answered. Please accept my sincere thanks.—*Mrs. M. S. T.*

Coconut Grove, Fla.—Blessings have poured upon us since I began the study of this course a year ago.—*Mrs. F. W. F.*

Portland, Oregon—I have gained understanding through study of the lesson on "Prosperity," and I am very grateful.

I am applying the law to my daily problems and the results are wonderful.—*C. B.*

RADIO

Sausalito, Calif.—Inclosed you will find $10 for the most helpful radio station on earth, WOQ. God's blessing goes with every sound broadcast from your station.—*Mrs. J. E. R.*

Greenville, S. C.—Your program came in clearly. The transmitter seems as good as any, and the program was much above the average. The announcer's voice carries well.—*R. E. W.*

Hazelton, N. D.—Your program this evening was one of the best programs that I have heard over the radio this fall.—*D. E. H.*

Fairport, N. Y.—I read in Weekly Unity that you have put in a $20,000 radio outfit and need $12,000 to finish paying for it. I inclose a love offering with my blessings. I have no radio but I want others to enjoy the good word that is being broadcast by Unity.—*M. D.*

Crescent, Okla.—Your program came in clear as a bell. I wish to extend congratulations to the artists who presented it.—*O. E. B.*

Johnson City, Tenn.—I wish to thank you for your program. The piano selections were especially enjoyed. I never have listened to better broadcasting. I am a thousand miles from your station.—*R. V.*

MISCELLANEOUS

Atlantic City, N. J.—Through your ministry I have received peace and happiness; also, prosperity and a wonderful healing have manifested for me. I was told that I must submit to an operation, but since the healing has taken place, no operation is necessary.—*I. W.*

Melfort, Sask., Canada—I sent you a wire asking you to pray for fine weather. Your prayers were answered. —*Mrs. W. G.*

Highland Park, Mich.—Every day I bless and thank Unity. My son had a very quick temper. I put the matter into God's hands and ceased to speak to my son about it. When he showed signs of a fit of temper I repeated my prayer silently. The effect has been wonderful. He no longer has tempers; also he has been given work which oc-

cupies his spare time. He is teaching in school and is making his expenses there. My husband is encouraged over the outlook for his future. Surely our prayers are being answered.—*Mrs. R. E. C.*

Montevideo, Uruguay—I wrote you asking for help in securing harmony in our class rooms, and an unbelievable change has taken place. Mountains of difficulties have been removed and the whole machinery of school government has fallen into harmonious ways. Verily, the power of prayer is marvelous.—*H. M. S.*

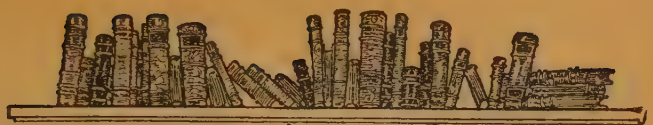
APPRECIATION

Santa Ana, Calif.—I thank God and Unity for leading me into a better understanding of Truth, whereby I have more light and a stronger faith in God and his goodness. I am sending $20, which is one tenth of what I received in the settlement of the matter for which I asked your prayers. The thought came to me one day: "Count your blessings; count them one by one." When I began to do so, blessings rolled up before me so fast that I felt and said: "There is nothing but blessings."—*I. B. L.*

TITHING

Hamburg, N. Y.—My wife and I have concluded that we will begin to tithe our income and will trust in the Lord for the increase. We feel that Unity can give the greatest service to the Christ work and we wish it to apply our tenth to the spreading of the teaching of Christ. —*F. C. H.*

Eldorado, Ill.—I resolved to give at least one tenth of my income to the Lord. At the time there was much sickness in my family, hospital and doctor bills were piling up, and it was hard for me to face my problems. While reading an article in Unity literature on tithing, I got a vision of the spiritual law of giving and receiving. I realized that by tithing I should be placing my affairs in God's hands. About three months have passed since I began tithing. My wife is at home, recovering after the best of surgeons had despaired of her life. Our baby is well. Our home is a happy place. I am working all the time, although there is a slump in employment. Best of all, I am losing all fear of poverty, disease, and sin, and I am acquiring trust and faith in God. The law is working.—*I. W.*



PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; Christian Business, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

Christian Business. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements.....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

TO OUR SUBSCRIBERS

Did you notice the color of the wrapper on this magazine? A pink wrapper indicates the expiration of your subscription. If your subscription expires this month, a subscription blank is inclosed for your convenience in renewing.

When giving a change of address, always be sure to give us your old address as well as your new one; also be sure to mention the name of each magazine to which you are a subscriber. In all your communications with us, always sign your name the same way.

TEN-INCH HEALING RECORDS

From the Unity Recording Laboratories

Encouraged by the enthusiastic reports of those who have used our regular monthly records during the past year, Unity is now producing some ten-inch records. Only records that are strictly Unity records—that is, only records into which has been built, along with the mechanical features, a strong healing consciousness—will be produced and distributed by Unity School. The artists who sing for these recordings must be those who have the Unity ideals high in their hearts and who have already proved the healing power of music.

These ten-inch records are double-faced, flexible records. They may be played on any machine that will play Victor or similar records. Thus far only three of them are ready for distribution. Others will be added to this list. When new ones are produced, they will be announced through the Unity periodicals.

NUMBER 400

The Prayer of Faith—tenor with orchestra accompaniment

Unity Workers' Song—tenor with orchestra accompaniment

NUMBER 401

The Lord's Prayer—male quartet

The Old Fountain—contralto with orchestra accompaniment

NUMBER 402

In the Garden—The McDowell sisters, "Sweethearts of the Air," with stringed instrument accompaniment

God is Love—McDowell sisters

Numbers 400 and 401 were recorded by artists directly connected with the Unity work at headquarters. The McDowell sisters, who made the recordings for number 402, have visited Unity headquarters many times and are doing a wonderful healing work in Dallas, Tex.

The price of these 10-inch Unity records is $1 each. In order to avoid any possible misunderstanding, please order by number.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

Unity is growing so fast that it can hardly keep up with itself. Forty-eight thousand Christmas cards were ordered early in the fall of last year. At that time this was considered an ample supply for the year. Between that time and the 10th of December, 43,000 additional cards had been ordered and by the 18th of December we were unable to fill orders for Christmas cards. In 1925 we printed 2,000 more calendars than in 1924 and the supply was exhausted by the 15th of December. "Truth in the Home" and "Inner Vision," the two 1925 Unity publications, were presented to our readers early in the spring of 1925. Before the end of the year, another edition of each of the books had been ordered. There is no question about it—we are having to step lively to keep up with ourselves.

Just before Christmas, Lowell Fillmore returned from a trip through California. On commenting on the work there and on the standing of our various publications, he said: "People do not seem to understand the idea of our monthly records. When I explained that those records were made each month by Charles Fillmore, that the words were his and were spoken by him for recording, they were astonished and delighted. I am sure that, if we can get this idea over to the people, the records will spring into the popularity that they deserve." How to do this is our present problem. We feel so certain of the power of the healing consciousness in these records that we shall not be satisfied until every one of our subscribers is familiar with them.

The following letter from a friend in Ashley, Mich., is expressive of the joy that you may give your friends through wisely chosen gifts—not only at Christmas time but the whole year round: "I want to tell you how much I appreciate Weekly Unity. It was sent to me for a year by a friend, for a Christmas gift, and it was the best Christmas gift I ever received."

The Good Words Club pins and buttons serve splendidly as reminders to Club members of their pledge to speak only good words. A pledge of that sort is not easy to keep, at first, and these little emblems help a great deal. Either of them may be purchased for $1.50.

The Unity Field Department assists in organizing study classes among groups of students who are interested in applying the Jesus Christ principles in their lives and their affairs. The purpose of class work is to encourage coöperation, harmony, and constructive methods in Truth students. The following letter from Montclair, N. J., speaks well of the work that is being accomplished under the guidance of this department: "The work here is very gratifying. More than one hundred people are interested. The growth is steady and all who attend are coming to gain knowledge to put into practice. It is two years now since we began the study of 'Lessons in Truth.' There have been many healings, and the lectures are full of the practical truths which benefit all." If you are interested in organizing a class in your community, why not write the Field Department of Unity School for advice and instruction?

Many of our friends write us of wonderful demonstrations that they have made with the help of the Prosperity Bank or of one of the Unity publications. Many of these letters are later printed in our periodicals in the hope that they will prove an inspiration to others. The names of the writers of these letters are not given. However, it has occurred to us that the letters might be of greater benefit, might convince more of the doubters if they carried with them in the magazines the names of the writers. If you are prompted to write us of some joy that you have found through Unity and if you are willing for us to use your name with your letter, please state this fact when you write us. We believe that your signature will add much to the helpfulness of your letter.

Frequently in our publications we have called attention to the wisdom of equipping entire sales forces with Unity's literature for business folk. We have recently received a report from a man who proposes to go even a step beyond this. This man is branch manager of a very large sales organization, with about 400 salesmen under his direction. He expects to organize a Christian Business Men's Club within his organization, to conduct a free training school for his workers, and to have in this school a teacher in tune with the Unity teachings. We feel that the success of this organization is assured now, and that these plans might profitably be adopted by other sales organizations.

"This is the third bank that I have received from you and, like the others, it has brought me out of financial difficulties. Unity never fails. My husband was out of work and I was looking for a position. For several days I looked for a position, but was unable to find one. At last I decided to just let go and let the position come to me. It came. One morning a gentleman drove up to the house and asked me to go to work for him that day. My husband also obtained a position, and I am thanking God every day for his success, which is due to God." This is typical of the many letters of praise for help received through the Prosperity Bank Plan. People everywhere are demonstrating that the law of Truth works infallibly when applied to daily affairs.

We receive so many splendid letters from subscribers to Unity Daily Word that we feel we should share at least one of them with you. The following letter comes from a woman living in Bridlington, England: "Unity Daily Word, you are my daily stand-by and I should not like to be without you. If you come a few days late, I feel more uncomfortable than I would if I had to wait for daily food, for you bring food to my soul and teach me such heavenly truths. No wonder I love you, long for you, and renew my subscription without delay."

Unity Daily Word is our monthly manual of daily studies in Christian metaphysics. Subscription, $1 a year. Sample copies sent free upon request.

The words of praise accorded Unity publications by other publications are indeed a source of genuine pleasure to us. The following comment, taken from The Vegetarian Magazine, is of this nature: "If you have children and are religious, you surely wish your children to read Wee Wisdom, a highly interesting and instructive monthly for little folks. We can sincerely recommend Wee Wisdom as a clean, uplifting periodical for little folks."

"Finding the Christ in Ourselves," translated into the Swedish language, is now in the process of preparation and will soon be included in our list of publications for sale. The completion date and the price have not yet been determined but will be announced in this department as soon as they are known.

A THOUGHT FOR THE OTHER FELLOW

You are reading Unity magazine regularly every month, finding in it courage and inspiration for bigger things.

You are gaining valuable instruction from the articles by Charles Fillmore and other leading metaphysicians.

You are getting new ideas for the handling of the little problems of home and of the children.

You are enabled to study the Bible systematically, taking each week the subject of the International Sunday School Lessons, using the International text, and applying Unity's teachings to the subject.

You read letters from Unity subscribers all over the world telling of wonderful blessings that they have found in a better understanding of Unity teachings.

BUT

Are you putting into practice the principle of giving freely of the good that is yours?

Are you considering the friend who needs the help and the inspiration that are in this magazine, who would be interested and appreciative of its benefits, and who possibly has never even heard of Unity?

Are you remembering how little trouble and expense it would mean to you to introduce this great work to this friend through a subscription to Unity magazine?

If not, think of the other fellow now!

Write his name and address down on a slip of paper, inclose a check for $1 for a year's subscription to Unity magazine for him, sign your name to the paper and mail it all to us. Then the other fellow will think of you.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff.

PLANTING THE RIGHT SEEDS

If you want a crop of tomatoes, do you plant turnip seeds? Certainly not! Neither do you wait until your garden is full of weeds and then plant tomato seeds and expect a full harvest. You plant the right seeds when the soil is ready.

If you want a child to be a man or a woman who is honest and fair, ambitious and sincere in the pursuit of high ideals, you don't teach the child to deceive, to quarrel, to whine, to be weak morally. Neither do you, through indifference or neglect, allow these tendencies to take root in the child's mind—not if you are a wise parent. No—you plant the seeds of strength, of truth, of wisdom, of fair play in that child's mind at an age when it is most receptive to impressions of all sorts.

The reading matter which the child has during these years in which he is most receptive is in a large degree responsible for the mental harvest which he is to reap later in life. Unity books for children prepare the soil and plant the seed of the really big persons into which you wish your boys and your girls to develop.

Unity literature for children includes the following publications:

WEE WISDOM, *monthly magazine* .....a year,	$1.00
AUNT JOY'S NATURE TALKS..Paper, $1; cloth,	1.50
THE GARDEN, THE GATE AND THE KEY....	1.50
LOVE'S ROSES	.25
TREASURE BOX	.50
WEE WISDOM'S WAY.....paper, $1; *de luxe*,	1.50

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

BIBLE QUOTATIONS

Occasionally our readers tell us that they are unable to find in the Bible the Scripture quotations that are used in our articles. All Bible quotations used in our articles (this does not apply to reprints) are taken from the revised version of the Bible known as the American Standard Version (A. S. V.). If quotations are used from other editions or translations of the Bible, the name of the edition or translation is given.

SILENT-70

From a Unity study class in a certain prison come many inspiring letters. One reads as follows:

I wish to thank you for the book, "Lessons in Truth," and other Unity literature which I have received, all of which has been an inspiration and a lasting benefit to me. In expressing my thanks, I am sure that I voice the sentiments of the other inmates of this institution. We are indeed grateful to the Almighty and to you and your assistants who have labored with us this year in the work of practical Christianity. I wish to assure you that we eagerly look forward to the Sunday meetings. The presence of the Unity workers who come to worship with us inspires us to higher and nobler things. I am sure that we are being helped in many ways through Unity. I wish you God's blessing in the continuance of your wonderful work.

Write to us for information about our prison work; we shall appreciate your interest and coöperation.

UNITY GOOD WORDS CLUB

With his words every person is daily making laws for himself. The Unity Good Words Club is founded on the Jesus Christ teaching that words create conditions. 42,000 Good Words Club members are proving this law.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town ..... State .....

Sign this pledge personally for enrollment.

Freewill offerings received to meet the expense. The official emblem (button or pin), at $1.50, a motto pledge card, $.25, and the Reminder Box, free, are special helps.

Please check the magazine to which you subscribe or have access: Unity (——); Weekly Unity (——); Wee Wisdom (——).

KNOW THYSELF! KNOW THY GOD!

Do you know who you really are? Do you understand the powers that are latent within you? Do you understand the law of your being? Do you know the power that is in your thoughts and in your words? What do you believe about yourself in the very depths of your heart? Do you believe that you are a "miserable sinner," a "worm of the dust"?

What is God? Where is God? Are you acquainted with him? Do you know him aright? What does God mean to you? Have you thought seriously on these questions so that you have a definite idea of what God is as Spirit, as Being, as Creator, as Father, as Principle, as Law? What do you mean when you say that you are a child of God, that you are the child of a King, that God is your Father? Is there any difference between an offspring of God and a Son of God? Do you understand your relationship to God? What is the real purpose of your existence, and are you fulfilling that purpose?

Solomon was considered a very wise man. His exhortation to his son was: "Wisdom *is* the principal thing; *therefore* get wisdom; Yea, with all thy getting get understanding."

Make a thorough study of "Lessons in Truth" and then write us in regard to the course of study which we have prepared for all those who wish to get an understanding of God and of the real self. This understanding will help you to see the purpose of the experiences that come to you and will aid you in working out what now seems to be a problem.

Address your inquiry to the

CORRESPONDENCE SCHOOL DEPARTMENT

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

SUNDAY SCHOOL ATTENDANCE CARDS

Five New Designs Available now

The use of attendance cards stimulates attendance in the Sunday schools. New exclusive Unity designs have been prepared for use in the Unity Sunday schools.

One design is a large heart upon which small hearts (one for each Sunday) may be pasted. Another is a crown, with which gold star stickers are used. The other designs use butterflies, orioles, and roses for the stickers. Each card is printed in two colors and is eight inches by ten inches in size.

Directions for using the cards, as well as an attendance record, are printed on the backs of these cards.

Please order by name, stating how many of the Valentine Attendance Cards (or cards of the crown or the oriole or the butterfly or the rose design) you desire. Also specify the number of stickers needed.

Unity Attendance Cards are offered at these prices: single cards, $.03 each; in dozen lots, $.30 a dozen. Either kind of stickers may be had at $.15 a hundred.

LESSONS FOR YOUNG STUDENTS

"Something for the youth of the land! Something for our little folk who are beginning to feel themselves too old for the Wee Wisdom lessons!" That is the call that we receive from every direction. That is the need that Unity is meeting with this book of lessons by Imelda O. Shanklin.

Seldom has there been a writer so inspired by his mission as is Miss Shanklin by her mission of leading the boys and girls into the Truth way of thinking, into the realization of their own power and wisdom. Fortunate indeed are we to have her book for the growing boys and girls.

"Lessons for Young Students" is a series of lessons explaining very clearly and simply the following subjects: "Life," "Health," "Goodness," "Love," "The Temple," "Knowing," "Kindness," "Faith," "Obedience," "Truth," "Thought-Words," and "Image-Likeness." At the end of each chapter she gives affirmations and questions to aid in the study of that chapter. The price of this booklet is $.35.

Parents can help their children in their study of this booklet by reading it with them. Incidentally, we are confident that the parents will not regret the time that they may give to the lessons.

WHERE UNITY PUBLICATIONS ARE SOLD

These columns contain the names of those who are handling a complete line of Unity publications. You are invited to call at any of these addresses to inspect and purchase Unity literature.

The listing of a center's name here does *not* mean necessarily that we indorse what is taught at the center. However we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
ARK, Little Rock—Unity Study Class, 805 Byrd
CALIF, Alameda—Home of Truth, Grand and Alameda
Arcadia—Unity Class, Oak Tree Cottage, E Huntington dr
Atascadero—Bonita Gift Shop
Berkeley—Home of Truth, 2738 Regent; Northbrae Truth Cen, 2103 Shattuck, rm 121
El Centro—Unity Reading Rm, First Natl Bank bldg
Escondido—Unity Study Club, Escondido hotel
Fresno—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
Hayward—Unity Truth Cen, Oreana ave
Hermosa Beach—Meta Lib, 2621 Hermosa ave
Hollywood—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton
Huntington Beach—Mrs. J A Wood, 218 3d
Huntington Park—Unity Study Class, 550 Pacific blvd
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; E Side Home of Truth, 1073 Calzona; Unity Soc, 233 S Bdwy, rm 342; Meta Lib, 216 Chamber of Commerce bldg, 12th and Hill
Modesto—Unity Reading Rm, 1030 12th
Oakland—Fruitvale Truth Cen, 2021 24th ave; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 533 Broadway; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 106 Echo; Ralph D Fulcher, 43 Bacon bldg, 1709 Bdwy
Osdick—Mrs D G Thomson
Pasadena—Unity Soc, 432 El Dorado; Brown Shop, 190 E Colo
Richmond—Beulah W Tiller, 146 2d
Riverside—Truth Seekers' Church, 1263 Main
Sacramento—Unity Study Class, 1217 O
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
San Francisco—Unity Temple, 251 Post, rm 412; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Poppy Unity Cen, 2329 Fillmore; The Emporium
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 227 E Anellaga
Santa Cruz—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
Stockton—George B Purinton, 45 W Park
Van Nuys—Unity Cen, R 2, box 270
COLO, Colorado Springs—Unity Cen, 109½ N Tejon, rm 10; Home of Truth, 317 N Tejon
Denver—Unity Cen, 1432 Downing
Ft Collins—Gertrude H Tracy, 900 Elizabeth
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Caroline Clark, 117 Park
Washington—Unity Soc, 1326 I, nw; Unity Truth Cen, 1214 U, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw
FLA, Jacksonville—Unity Cen, Seneca hotel, Ocean and Duvall
Miami—Pictorial Cen, 148 ne 1st ave
St Petersburg—Unity Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 106 Curran
Tampa—Unity Cen, 1107 Marion; Unity Study Class, 115 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg

WAYCROSS—Truth Cen, 1211 Burnet
IDAHO, BOISE—Unity Truth Cen, 1009 Wash
MONTPELIER—Verna I Shupe, box 531
ILL, CENTRALIA—Meta Lib, 200½ E Bdwy, rm 6, upstairs
CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 431 S Wabash, Auditorium, rm 45; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 E State; Unity Soc, 3316 Indiana; Edith Reynolds, 116 S Michigan, 807 Lake View bldg
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
EVANSTON—Unity Study Class, 1516 Simpson
MOLINE—Mrs Sara Bailey, 5312 6th
SPRINGFIELD—Lawrence Cen Constructive Thinking, 325 E Lawrence
WAUKEGAN—Mrs C W Lindberg, 408 South; Mrs O H Martin, 968 Ohio
IND, ANDERSON—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
FORT WAYNE—Unity Study Club, 1210 S Calhoun
GARY—M M Harrison Elston, 2134 Bdwy
INDIANAPOLIS—Unity Truth Cen, 1114 Odd Fellows bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d e
DES MOINES—Truth Cen, 335 Frankel bldg; Mrs D A Gross, 4338 Cottage; Meta Cen, 301 Iowa bldg
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, LOUISVILLE—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
SHREVEPORT—Willa S Norwood, 1178 Louisiana
MAINE, SACO—World Helpers, Flagg Pond rd
MD, BALTIMORE—Lillian Dix Atwater, 4008 Hillsdale rd
CUMBERLAND—Mrs Geo C Bischoff, 131 Cumberland
MASS, BOSTON—Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield; Adolph's School, 472 Boylston
LOWELL—Mrs Frank W Derby, The Pleasanton
N ADAMS—Unity Class, 606 Dowlin blk, Main st
SPRINGFIELD—Unity Cen, 21 Besse pl, rm 214
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 3782 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—Edna D Cross, 1545 Illinois
GRAND RAPIDS—Ida Bailey, Coit rd, North Park, r r 9; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 130 W Ionia
LAPEER—Mrs F L Staats, care of Vencint's drug store
PORT HURON—Helen S Carpenter, 1134 Pine
SAGINAW—Grace M Sullivan, 131 S Franklin
TRAVERSE CITY—Hannah & Lay Merc Co, Front st
MINN, DULUTH—Unity Truth Cen, 501 13th e
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 831 Second ave s, Aero Club bldg; Psychology Club, 2744 4th st; Mrs Selma A Hall, 2912 E Lake
ST PAUL—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenick Photo Studio, 770 Selby
MISS, GREENWOOD—R L Hataway, 807 S Main
MO, INDEPENDENCE—Unity Reading Rm, 310 N Liberty
JOPLIN—Mrs N R Traver, 225 N Wall
KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Bookman Lib, 1108 Grand; Emery, Bird, Thayer, book dept
LEES SUMMIT—Unity Farm Study Class
ST JOSEPH—Unity Cen, 225 Kirkpatrick bldg
ST LOUIS—Soc of Prac Christianity, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell

MONT, Butte—Keefe Bros, 25 Park; C Burgess
NEBR, Lincoln—Unity Soc, 502 Fraternity bldg
Omaha—Unity Class, 3314 Burt; Meta Lib, 202 Aquila ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Newark—Unity Soc, Riviera hotel; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
N M, Raton—May Schleifer, 321 N 4th
N Y, Brooklyn—Unity Soc, 130 Milton; Mrs Mary A Barnard, 414 Adelphi; Mary M Gorrie, 305 Ovington
Buffalo—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 25 W 42; Divine Science Pub Co, 113 W 87th
Port Richmond—Ellen Fanny Craig, 194 Merrill, Staten Is
Rochester—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
Schenectady—Unity Cen, 125 Park ave
Staten Island—Lady McGregor Shoppe, 381 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
N D, Dickinson—Knapp's
OHIO, Akron—Unity Cen, 283 S Main
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Hamilton—New Thought Unity Temple, 112 Elvin
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 219 Richardson bldg; Tiedtke's news stand
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Muskogee—Unity Truth Cen, 210½ W roadway
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 1204 N Elgin
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 312 Central bldg; Tansing Book Co, 380 Morrison
PA, Butler—Ethel C Turner, 426 N Washington
Chester—Mrs W T Lewis, 120 E 23d
Erie—Truth Cen, Reed house
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus temple, 261 S 15th
Pittsburgh—Kingdom School, 819 Wabash bldg
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Pawtucket—Ida M Syddal, 53 Lupine
Providence—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
S C, Aiken—Mrs Daisy Dore, 1305 Richland
TENN, Chattanooga—Mrs Mary Owens, 501 School
Memphis—Unity Cen, 13 Woman's bldg
Nashville—Unity Cen, 615 Cotton State bldg
TEX, Abilene—Hartin's Health School, 1022 1st st n
Dallas—Unity Cen, 1911 Elm, rm 202
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market
Greenville—Collins Book Co, 2901 Lee
Houston—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1717 Congress; E L Stevenson, 803 Wooding; B H Smith, box 1502
Marshall—Bible Study Club, 102 Moore
San Antonio—Unity Cen, 818 Maverick bldg, Houston
UTAH, Salt Lake City—Gertrude Gnekow Mitchell, A-10, Kenyon hotel

VA, Norfolk—W M Freeman, 317 Granby; Truth Cen, 119 Tazewell
Richmond—Truth Cen, 628 N 7th
WASH, Bellingham—Harriet E Griffin, 1415 W Holly
Chehalis—Alice L Ruth, 876 Folsom
Pasco—Mrs Howard Thompson, 6th and B
Seattle—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, rm 307, 1519 3d; Raymer's Bkstore, 1330 1st; Bookmart, 622 Pike; Bookery, 4241 University way; Pearl Rosett Morrison, 821 E Howell
Spokane—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
Tacoma—Home of Truth, 719 Fawcett; Raymer's, 1317 Pacific
Yakima—Church of Truth, 131 N 2d
WIS, Marinette—Mrs J H Pecar, 111 Water
Milwaukee—First Unity Cen, 130½ Oneida, rm 6
WYO, Casper—Unity Truth Cen, rm 5 Zuttermeister bldg
AUSTRALIA, Adelaide—New Thought Cen, 5 Darling bldg, Franklin
Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—Anna Hudson, 145 Collins; Book Shop, 229 Collins
Perth—Albert & Sons, 180 Murray
Sydney—Harmony Cen, Fayworth House, 381 Pitt; New Thought Cen, 149 Elizabeth
B W I, Port of Spain, Trinidad—Unity Cen, 23 Clifton
CANADA, Huntsville, Ont—Mrs A O Trusler, box 362
Montreal—Edith Clapp, 2588 A Esplanade; Unity Cen, 28 Mount Royal hotel
Moose Jaw, Sask—Unity Cen, 227 Main st n
Ottawa, Ont—Mary S Aitchison, 343½ Lisgar
Saskatoon, Sask—Unity Study Class, 314 Canada bldg
Toronto—Unity Cen, 7 College, 2
Vancouver, B C—Truth Cen, 18 Fairfield bldg; Unity Church of the Healing Christ, 303 Hastings, w
Victoria, B C—Unity Cen, 600 Campbell bldg
Winnipeg, Man—Unity Cen, 7th flr, 333½ Portage
CUBA, Camaguey—Mutual Help Study Cen, Reparto Noguerao 3-A
ENGLAND, Belper, Derby—Rev W J Robson, 20 The Fleet
Liverpool—Annie Fairbank, 136 Granby, Princes Park; Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark, N E 2; Order of the Golden Age, 155 Brompton rd, S W 3; Unity Cen, 39 Warrington Crescent, Maida Vale, W 9
Manchester—Fred Rigg, Homelands, Chelford rd, Upper Chorlton rd, S W
Weston Super Mare—Mrs Evangeline Holt, 70 Severn rd
MEXICO, Monterey, N L,—M Alice Gordon, Calle de Washington, 230
SCOTLAND, Glasgow—Unity Lib, 1558 Gt Western rd
S AFRICA, Johannesburg—Fairview-Unity Book Depot, 66 Grace

INCREASED VALUE IN A NEW EDITION OF "LESSONS IN TRUTH"

The mastering of any subject is much simplified by a systematic guide to the study of that subject. Students who have used "Question Helps for Lessons in Truth" in connection with their study of "Lessons in Truth" have found this to be so. In many instances, however, those studying "Lessons in Truth" have not realized this fact, or have not been familiar with the "Question Helps," or for some other reason have not used the auxiliary book.

In order that all our students may have the benefit of the systematic study offered them through the "Question Helps," we have now combined the two books. "Question Helps" was formerly published as a separate booklet and sold for $.15 a copy.

The prices of "Lessons in Truth" have not been changed. It is published in the following bindings: paper, $.75; paper, pocket size, $.75; cloth, $1.50; keratol, $3.

UNITY BOOKS AND BOOKLETS

Aunt Joy's Nature Talks	paper, $1.00; cloth,	$1.50
Bible, American Standard Version		4.50
Book of Silent Prayer	paper, $.50; keratol,	2.00
Christian Healing	paper $1.00; cloth, $2.00; keratol,	3.00
Christian Healing (French)		1.25
Study Helps and Questions for "Christian Healing"		.15
Cook Book, Unity Inn	washable cover,	2.00
Divine Remedies	paper, $.75; keratol,	3.00
Garden, the Gate, and the Key, The		1.50
Lessons in Business	paper,	.50
Lessons in Truth	paper, $.75; cloth, $1.50; keratol,	3.00
Lessons in Truth	French or Italian, $.75; Norwegian, $1.00; German,	1.25
Miscellaneous Writings	paper, $.75; cloth, $1.50; keratol,	3.00
Treasure Box		.50
Truth in Song		.50
Truth in the Home	paper,	.75
Unity Tract Index		.50
Wee Wisdom Picture Book, Vols. II, III	each	1.50
Wee Wisdom's Way	paper, $.75; de luxe,	1.50
†All Sufficiency in All Things		.25
Beaux Arts Series (6 booklets marked †)		1.50
Christian Salesman		.50
Consecration of the Room, The		.25
Creation and Re-Creation		.50
†Directions for Beginners		.25
Directions for Beginners	German, $.25; Spanish,	.10
Faith That Removes Mountains		.25
Finding God		.25
†Finding the Christ	paper, $.25; keratol,	1.00
Finding the Christ (German or Spanish)		.25
Finding the Christ (revised Braille)		1.50
Getting the Clear Realization		.25
‡Giving and Receiving		.25
‡God's Hand *and* Loose Him and Let Him Go		.25
§Good Words		.25
Holy Spirit, The		.25
How to Attain Your Good		.25
In Christ's Garden		.50
Inner Vision		.50
Inspirational Series (3 booklets marked §)		.75
‡Invisible Resource		.25
Joy *and* The Way of Attainment		.25
Lessons for Young Students		.35
Lord's Prayer, The	paper, $.35; keratol,	2.00
Love's Roses		.25
Love: The Supreme Gift	paper, $.50; cloth,	1.00
§Morning Meditations		.25
My Litany		.10
Oneness with God *and* Neither Do I Condemn Thee		.25
Philosophy of Denial		.35
†Practice of the Presence		.25
‡Prosperity and Success		.25
Prosperity Series (4 booklets marked ‡)		1.00
Pure Reason and Honest Logic of Practical Christianity		.35
Sayings of Jesus Christ, The		.35
Silence, The	paper, $.35; keratol,	2.00
§Spiritual Law in Business, The		.25
Stepping Stones		.35
Talks to Men		.25
Tithing		.25
†Trusting and Resting		.25
Truth Student with Soldiers		1.00
Unity's Statement of Faith		.10
Unreality of Matter		.25
‡Wealth and Wisdom		.25

Address your orders to

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

THE IDEA OF THE PROSPERITY BANK PLAN

The Prosperity Bank is not an Aladdin's lamp; you cannot, simply by rubbing it, bring to you all the glittering gold you desire. The drill is not a hocus-pocus chant of mystic words to conjure up untold wealth. No! It offers you nothing so easy as that but it does offer you something more permanent than that.

The idea of the Prosperity Bank plan is to change your attitude toward material things so that good will naturally be attracted to you. Unless you acquire a consciousness of good, of wealth, and of health, you will not permanently attract these things. You can acquire this consciousness by guarding your thoughts, by developing habits of prosperity thinking, by recognizing and praising the good about you. Let the Prosperity Bank drill help you do these things.

In addition to the drill, the giving, which is a part of the Prosperity Bank plan, helps to open your consciousness to receive a fuller measure of God's good. Men are daily proving the power of the statement, "Give, and it shall be given unto you."

Study coupon below for details of the plan.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send, to the three friends whose names and addresses are inclosed with this blank, subscriptions to Unity magazine. Also please give me special prayers for increased prosperity and send me a Prosperity Bank in which to save $3, the amount necessary to pay for these subscriptions for one year. I will use daily the prosperity thought that you send me and will coöperate with you in establishing within myself the consciousness necessary to enable me to receive in full the good that is mine. I will send $3 to you within ten weeks after my receipt of the bank.

Your name .....

Address .....

City ..... State .....

3-26U